

Religious Education

The Journal of The Religious Education Association

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VOL. XVI

DECEMBER, 1921

NO. 6

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The writers alone are responsible for opinions expressed in this Journal; the Association affords an open forum with entire freedom and without official endorsements of any sort.

The Danger of This Hour

The danger of this hour is not economic; it is moral and spiritual. The worst disaster would be to regard economic failure as the ultimate catastrophe.

We may easily lose our souls in anxiety or despair over the breakdown of an economic system.

We are suffering from a short-sighted faith about life. Our world does emphatically believe that a man's life consists in the abundance of things he possesses. Therefore when things are threatened we imagine that all is lost.

It were folly to rejoice in the problems of the present; but it is high time to lift our heads, insisting that no adversities of an economic character can make us lesser men, that the real satisfactions of life remain unchanged, and that increase in power, in ability to enjoy, in generosity of spirit, in sympathy, in vision, in knowledge, in strength of will, in motives of love and in joys of sharing life may all grow in what are called the worst of times, and that these are the real measures and values of satisfaction and success for every life.

All our education stands indicted if in an hour when we are stripped of goods we then stand destitute and helpless. Of what use were all schooling and learning if they do not help us to lay up treasures that can neither be stolen nor corrupted? What a waste of time is education if it has no meaning for the man himself, if it means only abilities as to riches subject to fluctuating fortune, if it can give us no power over values that remain and no resources that spring up like living waters in desert days.

Nor is this all, our education stands indicted because it has taught us to live for the things that divide us and not for those that unite. It has taught us to make life's end the things we cannot share and somehow made us believe that one man's riches must be predicated on another man's poverty. It has neither taught us how to live nor how to love.

Now we claim for the children of the next day a new and a better chance than we have had. We will not perpetuate in them that faith in things that makes us fight for things. We will teach them what to live for and how to live; we will show them how much more is life than all its tools, how much more is man than all his machinery of existence.

We will at least try to teach our children that the religious way is not a dream but a duty, that it is possible for men to live in love, and that this way of life has in it all success and all satisfaction.

Perhaps we cannot wholly change ourselves; but we can see to it they do not repeat our mistakes. If we have seen what hatred and lust can do for a world we can guide them to see what love and spiritual aims can do. We can educate them for a human order rather than a mechanistic one, for a cooperative rather than a competing one, for faith in love rather than in war, for living that could never be destitute because its values are in itself, and for a society that could not be wrecked because every man's heart was set to do righteousness and to show mercy and to find joy each for all others. That is at least one of the aims of religious education, and it is our only hope for better times and a better world.

The Religious Education of the Deaf

LAURA H. WILD*

It seems psychologically impossible to represent to the mind any clear conception of the unseen world, of God and our relations to Him, without the power to draw analogies between the seen and the unseen, without the means of language, for clear ideas are dependent upon language. How, then, can a child born deaf, or cut off very early from hearing his parents or his playmates talk, receive any normal or adequate religious education? It is much more difficult to convey adequate ideas to the deaf than to the blind simply because the blind hear language constantly. The brains of deaf children may be quite as sound and alert naturally as those of hearing children, but they are shut into a tomb, as it were, and a great stone rolled over the entrance. Some way must be found of piercing through that obstruction. Modern pedagogy has not deserted this very difficult problem. But as a teacher of the deaf has said, "On the whole only a small part of the religious duty towards the deaf is found to have been done; it remains beyond question that they have been neglected in this regard too much."

It is the object of this article to show just what is the present status in our country of the religious education of these unfortunate children. In so doing it is necessary first to glance at the history of their education in general. When we look back to the very beginning of the attempt to educate the deaf either here or in Europe, we find that religion was the chief motive. When Pedro Ponce de Leon, a Benedictine monk of the sixteenth century, tried to teach the deaf and dumb to speak, it was with the idea of teaching them how to pray and to know the doctrines of Christianity. In the seventeenth century Dr. Deusing, a professor of medicine at Groningen, wrote concerning the deaf and dumb, "As faith comes by hearing, according to the apostle, where this is wanting it may possibly seem very agreeable to truth that there can be no faith, and therefore, no saving knowledge; and the consequence is undeniable since no man can be saved without faith. Yet God is not wholly tied up to this one way of operation, writing may serve instead of speech." In the United States after the first school for the deaf was founded at Hartford, Conn., a statue was erected in memory of the Abbe de l'Épée, representing him with a deaf boy at his side in the act of spelling out the word "God," for it was this Frenchman's system of manual training which the Hartford school adopted. The first teachers of the deaf in this country were ministers and the Bible was taken as one of their most important text books. In New York City in 1850 a church was founded especially for the deaf with a pastor. The parents and other relatives and friends were invited also to the morning service which was conducted orally, while the evening service was given in signs for the deaf alone. In the minutes of the meeting which was called for the forming of this church we find the following statement, "No class of afflicted during the personal ministrations of our Savior re-

*Miss Laura H. Wild, who is Professor of Biblical Literature at Mt. Holyoke College, prepared this study at the request of certain persons in charge of the education of the deaf.

ceived from Him more compassionate attentions than they." During the years of that decade it was reiterated by superintendents of institutions for the deaf and by prominent teachers that the chief responsibility of the teacher of the deaf is the same as that "which the minister of the gospel sustains to the people with whom he labors."

Today we find much of the criticism which the Roman Catholic Church has made of the schools for the deaf is because of what they consider wrong religious teaching. As early as 1888 there came a tendency to secularize the teaching in state schools. In 1892 the Archbishop of Halifax made the following statement, "Infinitely better is it for the deaf mute to pass through life in his baptismal ignorance, uninstructed and shut off from communication with his fellow beings, than to lose by instruction the priceless gift of faith." Throughout the history of the education of the deaf here in the United States all schools have given the religious side some consideration and at the present time they all give some sort of religious training. But is it the right sort? Are they successful in their end? Could it be improved upon?

Here are some of the puzzling questions which at once confront the teacher. Does the deaf child have a grudge against his fate? Does he blame God for his infirmity? Does he become bitter? Some teachers have thought that this was the case. The best psychological experts now would consider that he does not have such ideas unless they are put into his head. Parents may pity these children and thus suggest to them that they have reason for not being as happy as others, but normally such ideas would very likely not occur if they were left to themselves. However, they do often ask, "Shall I hear when I die?" showing that they have a desire to be like other children and look upon heaven as a place where that will be.

Is the deaf child naturally religious, or is religion a matter of training altogether? Some have thought such a child has an advantage over others because of his consciousness of need, but this statement is much doubted at the present day. The best teachers maintain that the child's perceptions of religious truth depend upon the school and the teacher, although it is true that the teacher has usually a more free field with the deaf child because he has not been tampered with, concerning his religious conceptions, as is often the case with the hearing child. His attention to a lesson upon religion was early observed, but this is scientifically explained by the fact that deaf children seem sometimes to be more attentive than hearing children because they must use their eyes, whereas a hearing child can look in his lap and yet hear the language spoken.

Another question is, are the moral feelings of the deaf weaker than those of ordinary children? Mr. Hirzel of Nürtingen and James Scott Hutton, a Scotchman who taught at Belfast, Ireland, and later in Halifax, Nova Scotia, as well as some of our own educators, early maintained that deaf children "know little of tenderness, gentleness, sympathy, compassion and gratitude due to never hearing the expressions of the voice." Is this true? Is there no substitute for the voice in the eye and face? Modern experts think so and that much of the above statement is false, that the deaf child is just a normal child except that he cannot hear.

Again there is a discussion as to whether pupils who are too old to benefit much intellectually by the schoolroom exercises could not be helped

morally through religious exercises and the impressions which such exercises make, thus catching the spirit of reverence through the sight of others and imitation of their attitudes.

But what is the best method to use in trying to teach deaf children religious ideas? We must consider, "first," methods of teaching language, and second, methods of religious pedagogy.

THE QUESTION OF LANGUAGE

There are three methods used in this country, the sign language, the manual method or spelling on the hands, and articulation or the oral method which means lip-reading and the use of the organs of speech. Perhaps we might say there is a fourth because in many schools these are combined, whereas in the best oral schools it is maintained that such a combination of methods is not pedagogically sound. It must be remembered in this connection that the deaf child is dumb only because he is deaf. His organs of speech are all there; he does not use them because he does not hear others. If he can be taught how to use these organs he can speak. But how few hearing people recognize the great effort necessary to acquire and understand language when cut off from the easy avenue of the ear.

Dr. Gallaudet, our pioneer educator, maintained that sign language was superior for religious instruction—"If he has the disposition to pray he has a simple beautiful language of his own in which to address his Father in Heaven and unites in a most expressive and touching mode of worship before the throne of Grace." He once made the remark that out of the treasures of his experience it had often seemed to him that speech itself was inferior to signs as an appropriate and beautiful channel for communication with the Deity. The sign language was the first to find entrance into the United States. In 1815, when Dr. Gallaudet was sent to England to discover the best method to introduce into the proposed Hartford school, he found that the English people who had borrowed the German oral system were not very cordial and did not care to reveal their secrets of instruction. Therefore, he went to France and there became enthusiastic over the Abbe de l'Épée's system of sign language. This he brought back with him and many of our schools copied the work which was begun at Hartford. Others also thought that pantomime was the best method of communicating religious ideas because of its "very power and simplicity as a universal language." Many of the blemishes of the revised New Testament are the attempt, one teacher declares, "to make the English words follow the Greek order. Similarly the natural order of signs is often the reverse of the artificial English order, and the dignity of the pantomime as a language seems to me exalted by the fact that it is conformed more often to the earlier but fuller and richer forms of Greek and Latin than to the derived and diluted forms of modern language." Mr. Talbot of the Ohio school in 1861 wrote concerning deaf children, "Their interest is eager and almost breathless as they witness pictured out before them in the inimitably expressive language of signs, the various scenes and events of scriptural history. Whatever in the Bible would make a scene for a painter or a theme for a descriptive sermon is the most sure to hold the eye and command the attention of our pupils." In this statement the modern psychologist finds

material for discussing the value of instruction by sight rather than by hearing, such instruction as the moving pictures and the theatres are giving to the youth of our present day. How can this all be applied in getting hold of clear religious ideas?

On the contrary, Dr. E. M. Gallaudet, of the College for the Deaf in Washington, in 1875 said that he thought other things being equal "the deaf mute who is perfect in verbal language has a decided advantage even in points of moral development over one whose habit is to think in signs." By "verbal language" Dr. Gallaudet meant language conveyed by finger spelling. So the discussion went on as to the value of the different modes of instruction so far as language is concerned. Of late years those who advocate oral teaching as the best method maintain that the clearest religious ideas are gained in this way.

Following are examples of the Lord's Prayer in the sign language:

The first rendering is by a well-educated deaf man in the order of signs:

"Father your and mine Heaven; name they hallowed; kingdom they come, men and women all; will thy done, Angels obey people all like; day this, day every give bread drink, clothes, things all; temptation we fall not; but devil bondage deliver; for kingdom thy, power thy, glory thy forever. Amen."

The following translation was by an eminent instructor under the same method:

"God, Father our (in) Heaven, name thine hallowed (be), kingdom thine come, will thine (be) obeyed (by) people (on) earth as (by) angels (in) Heaven. Day this, food and things needful give thou. We, commands thy transgress, forgive thou, others us offending we forgive in like manner. Us (into) temptation (to) fall permit thou not, but bondage, Satan deliver thou: for kingdom thine, power thine, glory thine, now and evermore. Amen."

Contrast the ideas conveyed by this method with the prayer taught as hearing people know it! As an instance of the way certain religious concepts are defined in the sign language, take the word "forgive": the action for washing-out would be used but that is not the real fundamental conception of forgiveness.

At the beginning of the introduction of the oral or articulation method in this country there was much opposition to it on the ground of the inability of the pupil to follow one who is attempting to give religious instruction. But this depends upon the teacher and perhaps one who could explain religious ideas so simply that a deaf child could understand might give the teachers of hearing children some suggestions.

PEDAGOGICAL METHOD

Today all residential schools have Sunday schools of some sort and Christian Endeavor meetings are maintained in some. In some schools the regular denominational Sunday-school quarterly is followed with varying success. We may contrast with this the method used by Dr. Jacobs in 1855: "I have followed for many years a different method (from copying a skeleton of a sermon on a slate). I select a book of Scripture and commencing at the beginning teach such passages as are adapted to the comprehension of

the more advanced classes. Through the week-days single verses are selected for explanation. In this way the whole book is gone through, omitting of course a large part, but giving enough to convey an idea of the stories and doctrines of the book, the pupil acquiring a habit of reading the Scriptures in a connected manner. The older classes memorize the passages taught on the Sabbath and are carefully interrogated as to their memory and understanding of the passages on Monday." To show the type of religious doctrines this teacher thought well to impart, we quote from *Jacob's Reader*, published in 1865:

"Jesus Christ who was the son of God came into the world to die for our sins."

"Adam who was the first man lived nine hundred and thirty years."

"Moses who led the Israelites out of Egypt was a good man."

"If you love and trust in Christ, you will go to Heaven."

"If you love sin you will go to Hell."

This kind of instruction, however, was not confined in that day to deaf children alone; we find such teaching in ordinary schools. There was a general feeling that doctrines must be inculcated.

Today, there is comparatively little scientific attention paid to religious education in most schools for the deaf. We have, however, one which is a great exception in this respect. Clarke School at Northampton, Massachusetts, is the pioneer in introducing the oral system and in maintaining the highest standard for teaching articulation alone. From the first the instruction was excellent, some rare teachers finding their way there, and since the present principal, Miss Caroline A. Yale, has had the management of the institution its reputation has steadily grown, not only in this country, but abroad. When the Montessori system was introduced in this country, one could go to Clarke School and find that twenty years before Miss Yale had been to Europe and brought back the same principles for teaching the deaf. When the authorities at Calcutta, India, wished to train a teacher for the deaf, they sent their Hindu representative to Europe to find the best place to learn the most advanced methods, and he was sent on to Miss Yale's school at Northampton. Miss Yale has now completed fifty years in this school, and has been a lecturer on phonetics in the neighboring institution for the higher education of the hearing, Smith College. Any teacher can well spend time in observing the work at Clarke School simply from the standpoint of pedagogy, for here is some of the best teaching, as teaching, which our country affords.

As early as 1886 one of the really gifted instructors in this institution put her mind upon religious education and evolved a most attractive plan for inculcating right ideas of God and human relationships to God, and of biblical material. She thought that in reading the Bible the ordinary difficulty which hearing children have in perceiving the meaning of the solemn style and peculiarities of the language is much increased for the deaf child, and yet that it is a pity not to know the Bible language. She, therefore, adopted the method of using the Bible, but always with definite and clear explanation. She thought the book of Psalms especially adapted for this work, because of the number of passages suitable for use as detached

statements. After a lesson she had the passages in the Bible marked and found that even in the play-hour the Bibles were begged for. The matron said: "No one can give these boys a greater pleasure than to spend an hour with them with their Bibles." But it must be constantly held in mind that clear religious ideas depend upon language which is understood. Following is a simple lesson showing the necessity of the clearest and most definite language teaching in conjunction with religious teaching:

- | | |
|--|--|
| 1. Men make houses for our bodies to live in. | 1. God made our bodies for our souls to live in. The body is the <i>soul's house</i> . |
| 2. All houses are not the same. | 2. All bodies are not the same. |
| 3. Some houses are white, some black, some brown, some yellow. | 3. Some bodies are white, some black, some brown, some yellow. |
| 4. Some houses are large, some small, some are pretty, some are not pretty. | 4. Some bodies are large (a man's, a woman's), some small, some are pretty, some not pretty. |
| 5. Houses are very nice for our bodies to sleep, eat, sit, work and stay in. We have nice tables and chairs, beds, dishes, doors, windows, books, pictures, etc. | 5. Our bodies are very nice for our souls to think, know, want, love, be glad and good in. We have our hands and feet, eyes, tongues, and all our other members to use. |
| 6. Our bodies like to live in a nice house. | 6. Our souls like to live in a strong, good body. |
| 7. After a long time a house is old. It is not pretty, it is not nice any more. Then the people go away to live in another house. | 7. After a long time a body is old. It is not pretty, it is not strong. Then the soul goes away to live in another home. |
| 8. If a house is very, very old, it falls down. Men carry away the wood. The house is nothing any more. The people have gone far away because they do not want to live in an old, falling house. | 8. If a body grows very, very old, the soul goes far away. Then the people say the body is dead. They put it in the ground. Soon it becomes earth itself. There is no body any more. The soul is far away. It does not want to live in the poor, old sick body; it wants to go away. |
| 9. Sometimes a pretty, <i>new</i> house is burned with fire. The fire burns all the house. It is nothing any more. | 9. Sometimes a strong, young, pretty body is burned with sickness. |
| 10. The people go fast away from a house that is on fire. | 10. The soul goes fast away from a body that is burned with fever (sickness). |

11. The people are *glad* to go away from an old house or a burning house.
11. The soul is *glad* to go away from an old body or a sick body.

If the soul goes away from the body people say that the body is dead, because the body is worth nothing any more. When the body is dead, it is not nice any longer. People lay it in a coffin with white flowers; they put the coffin in a deep grave. The soul is not in the grave. If it is a good soul it goes to Heaven to live with God.

If you have old clothes, dirty and torn, you do not want them. If your mother gives you new clothes, you put the old ones away; you do not want them any more; you forget about them. You put on the new, you think of the new. You do not think of the old.

If you have an old or sick body your soul does not want it. If God tells you to take off the old body and put it away, your soul is very glad. You take off the old body the same as you take off an old, torn dress. The old body is put away in the ground because your soul cannot use it any more. Your soul has a beautiful new body—not the same as before—like God and the angels. You will not want the old body, because the new is very, very much better.

Today at Clarke School the teacher teaches ethical and religious lessons at the same time that she is teaching language. The religious concepts which the child receives are not saved for Sundays but are given as the regular and normal lesson of any day at any time when action occurs for such reference. In the primary division such sentences as the following are taught in the first year: "God is love," "God is good," "God is in Heaven," "We love Him," "He giveth rain," "He giveth snow," "He made the stars." These statements are shown in the Bible and then the child is told that the Bible is God's book. In the later part of the year the sentences are longer, such as this verse:

"God made the sun, the moon, the stars,
He made the sky so blue,
He made the trees, the grass, the flowers,
He made both me and you."

With a prayer that follows, "I want to be good. Amen."

Whenever the child becomes elated over something such as a rainbow, or a sunset, the word "God" is taught him, and later this word is connected with the word "to make," so that God as the Creator and the Father are the two first religious ideas conveyed to the child. His first long prayer is as follows:

"Our Father in Heaven, we love Thee, we thank Thee, we want to be good. Amen."

A more difficult lesson is such a one as the following upon speaking the truth and obedience. The child usually connects these injunctions with the word "*not*," and his language has to be corrected with many questions

and answers such as the following illustration. "Harry's mother told him to put away his skates. He did not." Now the child must use the word "not" in some sentence where obedience is also connected with the word, such as "Harry's mother told him *not* to go away from the yard and Harry did not." Otherwise his language and his religious concepts are hopelessly mixed. If in the language lessons a new word occurs such as "anger" then it is used next time in place of the word "to be cross." Thus the concept and the correction of a fault go together.

During the school hours verses and hymns are taught as, for example, before certain holidays such as Christmas or Thanksgiving the simple carols and classics are used. At the New Year a favorite poem is Tennyson's "Ring Out, Ye Bells." During Holy Week the events of each day are followed in the classroom. The children like such a quotation as the following from Shakespeare:

"Those holy fields, over whose acres walked those blessed feet,
Which fourteen hundred years ago were nailed,
For our advantage, to the bitter cross."

Miss Yale agrees with the teachers of an earlier day that deaf children should join in the services with others, learning from imitation and their attitude of reverent worship, even though not understanding the words spoken. Therefore, children at Clarke School are taken to the regular church services in town each Sunday, but in the afternoon there are special services for each department lasting one hour. The Primary Department is given only a short period of religious instruction and the rest of the time is employed in hand work, the first requisite of the Sunday hour being that the games and the occupations should be very special and much prized because different. The Intermediate Division is given as much instruction of a religious nature as the child can take without getting tired, and after that nature work or reading. For example, a visitor might see a turtle walking around the room much to the joy and amusement of the children. The Grammar Division is given a more formal service and a brief explanation of a Bible passage and hymns. Miss Yale thinks that these children can understand such a service and the language of the classic hymns if read with expression. At least they get enough to gather the meaning of the service.

In the late Primary Department the life of Christ is given in the word of the Bible, a page at a time, and then the Bibles are marked. This department learns the Ten Commandments, the Creed, and certain hymns, psalms and Bible verses. Lessons on the animals as God's creatures are taught, using such verses as the following, "For every beast of the forest is mine, and the cattle upon a thousand hills."

Following is a lesson upon "Unselfishness" from Matthew 22:37-39. This is a continuation of a language lesson and a religious lesson on the blackboard:

You love (self)	Jesus loved (other people)
more than	more than
You love (other people)	He loved (self)
Jesus wants you to love (other people)	
the same as	
You love (self)	

Jesus did not ask of us as much as he did of himself.

For the idea of being saved an illustration of saving from a fire is a

good one. There are great possibilities in the dramatic style of Old Testament stories as well as some of the New Testament descriptions. Simple paraphrases are used, such as Hodges' "The Garden of Eden," and Professor Wood's "Stories of the Bible." One book found very useful is Florence B. Fitzpatrick's "Life of Christ for Children."

The children themselves form a procession on Palm Sunday representing the scene. Hymns that have vivid figures of speech appeal to these children, such as "Jesus, Savior, Pilot Me." A good deal is made of biblical geography. There is much need for the cheaper illustrated books in this country such as are to be found in England.

Miss Yale has had marked success in handling children of all sects and creeds without influencing them against the tenets of the faith of their fathers. The difficulty, she says, is to ensure breadth of vision to the teachers, and she gives the following illustration:

"A young Jewish boy entered our school. He had lost his hearing at seven years and entered this special school two or three years later. Every man's hand—at least the hand of every one of his street-gamin fellows—had been against him. He expected literally to fight for existence. He brought with him to the school an intense hatred of everything Christian. This soon displayed itself in violent form when he found a book with a picture of the Christ in it. At such a time a leaf might be torn out, or more likely the whole book suffer violence. At first the only point of insistence was the right of property ownership—the book belonged to someone else and he must not injure or destroy it. The next point of attack was far more radical. One day when he was looking on, but in no way participating in the discussion, his teacher made the remark to a group of pupils that Jesus Christ was a Jew. Some of her listeners were surprised. Keeping her mind's eye on the little Jewish boy who was looking on, she said, 'Why, yes; didn't you know that? Jesus was a Jew. The people he preached to were Jews. He preached in the synagogue. He went to the temple.' There was a look of perplexity and astonishment on the little Jewish face, but after that there was less violence toward the followers of that Jew, Jesus Christ. A little later when the time seemed ripe, the person in charge of the Sunday afternoon service spoke in very simple fashion of the origin and development of the Christian religion. She began speaking of the earliest religions of the race, questioning as she went on. She came to the time when the idea of one God became dominant and asked in what religion that idea was first found. The prompt reply from older pupils—'the Jewish'—was followed by the rejoinder of the teacher, 'Yes, the best thing that any people could give to the religion of the world, the idea of the one true God, was given by the Hebrew nation. We have much to thank them for.' The eyes of our Jewish fighter opened wider and wider. There was no trace of antagonism—it was all gone—it never returned. To the end of his school life, whenever his class studied the life of Christ, he was given special Old Testament work. He was always ready to take part in the general services though instructed carefully never to repeat the Apostles' Creed or the Lord's Prayer. 'Your father would rather you would not,' was the only reason given him, but that was enough. He went to the synagogue every Saturday

morning; he kept all the Jewish festivals, but he lived as a Christian among Christians.

"Had this boy been treated less cautiously the result might have been far less fortunate. After this change had been wrought in him, he came into school one morning, just before Christmas, with a carefully copied Christmas carol. He handed it to the teacher with the remark that perhaps she would like it for her class. 'I could not go to synagogue so I went to church,' he said."

Miss Yale says "the problem of instructing Christian children—Protestant and Roman Catholics together—is not a difficult one with the Douay Bible and the King James version both on the chapel desk, if each child uses for study only that version which his church approves, if in the use of the commandments sometimes one and sometimes another form is used. It is well for our Protestant children to know, what many a hearing child does not know, from whence came most of the prayers of our prayer books and some of the choicest of the hymns of our hymnals. Special Catechism and Bible classes give separate instruction to the boys and girls in the special tenets of their own faith. Classes prepare children for taking their first communion, for confirmation, while Protestant children are carefully instructed in preparation for entering the churches to which their families belong. If each child attends the church designated by his parents and observes the sacraments as appointed by the church of which he has become a member, the Roman Catholic child is ensured attendance and the Protestant child forms the habit of church-going."

She uses the Roman Catholic Baltimore Catechism and considers it one of the clearest and best statements of religious faith. The Catholics are prepared for confirmation, as are also the Episcopalians. Other Protestants are baptized and admitted to the church. It is really the case that a pupil graduating from Clarke School is received into the church of its family, and if the family has no church affiliations then he often chooses to unite with Miss Yale's church. But Miss Yale says, "When all has been said we must frankly admit that all religious instruction depends upon the spiritual vision and the daily life of the teacher. What she sees, she may train her children to see. The life she lives she may lead her pupils to live."

What are the results of this kind of training? So far as understanding is concerned it is found that children trained at Clarke School upon entering the grammar school can comprehend such a book as Miss Fitzpatrick's "Life of Christ for Children," and they can draw Biblical maps and place the cities mentioned in the Old and New Testaments.

Following is a letter from one of the graduates which is as good a testimony as we could ask. This young woman was made deaf at five years of age; after leaving Clarke School she graduated from the High School at Lynn, Massachusetts, and then from Mt. Holyoke College. She is now doing editorial work on the Roman Catholic Encyclopedia and is herself a Roman Catholic. It is to be noticed that she uses the word "hear" as if she comprehended speech as readily as hearing people do through the ear.

"No graduate can forget the splendid quotations given in Miss Fletcher's

class. Even now, like the far-off gleam of a light in the dark, I can recall the familiar quotation from Shakespeare:

"How far this little candle throws its beams,
So shines a good deed in a naughty world."

"We were given the viewpoints of both Catholics and Protestants; thus gradually we began to realize that to attend Mass and to eat fish on Fridays did not make one a Catholic. To hear Miss Yale talk at Sunday chapel services was the greatest of privileges, and how her talks have lingered in our memories all these years! There are few indeed of the Clarke School boys and girls who do not recall these services and the indelible impression they made upon their hearts and lives."

This testimony could be duplicated many times by the Protestant graduates. Would that our public schoolteachers, whether Jew, Romanist or Christian, could present religious truth in such a simple and fundamental way.

Learning to Give

HENRY S. CURTIS, PH.D.*

About ten years ago there was started in the Francis Parker school of Chicago a custom which should be better known. The plan was to have the children bring in their outgrown toys and garments, repair them thoroughly in the manual-training shops, and send them out to poor children in the orphanages and hospitals.

This idea should be promoted because it represents in a fitting way the spirit of Christian giving. There are also many incidental advantages. In most homes where there are growing children, there are discarded toys and garments in a more or less dilapidated condition, which are littering up the playroom, or the attic. To get an inventory of these each year, select out the ones no longer used, and put the others back in their places, is valuable training in orderliness and business methods for the children.

To take these derelicts and put them in a good state of repair offers a series of valuable problems in manual training and mechanics. In the work, children gain at the same time valuable training and the spirit of giving, which makes them feel more friendly towards and interested in poor children, and more democratic. They thus get much more pleasure from the Christmas season.

Why should not each Sunday school take this up with its members. The children's committees might collect these toys and garments, and see that they were properly distributed. Volunteer committees of mechanics and dressmakers from among the children should come to the Sunday-school room on certain afternoons, to repair such toys and garments as could not be repaired in the homes. This would be a real initiation into the spirit of service. It is the easiest of all ways to create a friendly attitude toward those who are unfortunate, a real training in love and social service.

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Some New Tests in Religious Education

CLARA FRANCES CHASSELL, PH. D.*

The charge that religious education, as commonly carried on, fails to educate in religion, is widespread. Adequate means for determining the truth or the falsity of this accusation, in fact an adequate definition of the aims of such education and a corresponding conception of what constitutes success or failure, are almost entirely lacking. Despite the difficulty of arriving at the problem, some efforts to determine the efficiency of instruction have been made from time to time and there the results secured are far from reassuring. Thus upon each new application of biblical tests astounding ignorance is revealed even on the part of those who have been regular attendants of the Sunday school for years,—years during which the content of the curriculum has been almost entirely biblical. In the Whitley Biblical Knowledge Tests,¹ for example, the median score of twelve-year olds is 41 points, and of those who have read the Bible "often," 54 points, out of a possible 120. Further, children's ideas about God, as revealed by answers to questionnaires,² are exceedingly grotesque. Answers made by college students³ and by men in the army⁴ to inquiries as to their religious views are even more disconcerting. Unfortunately observation as to the effectiveness of religious education in achieving any large increase in the ability of pupils to select and make use of the best of the biblical and other curriculum material with a view to the actual carrying out of Christian ideals in their lives, is no more encouraging. The Great War, waged for the most part between so-called Christian nations, is the bitterest condemnation of the present system of religious instruction.

Together with the realization of the need for analyzing the causes which lie back of this failure in the teaching ministry of the Church, has come a corresponding realization of the necessity for developing a technique for such analysis. Technique for similar analyses of public-school education is already well developed. Diagnostic and general survey tests are being produced in great numbers, and are being applied with ardor and success by scientific investigators and practical school men. Recently religious educators are seeing the possibility of similar tests for use in the Sunday school and, taking their cue from the work of these public-school educators, have begun their development, so that already there is a limited number available for use in religious education.⁵

As in the public school, so in the church school, such tests may serve a

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1. Biblical Knowledge Tests, Old Testament, Series A, by Dr. M. T. Whitley, Teachers College, Columbia University.

2. See the article by Prof. J. H. Leuba, in *Religious Education*, XII:5-15; and that by Miss Adelaide Case, in *Religious Education*, XVI:143-46.

3. Cf., for example, "Significant Ignorance About the Bible as Shown Among College Students of Both Sexes," by Pres. C. F. Thwing, in *Century Magazine*, LX:123-28; "An Investigation for the Purpose of Finding Out What High School Students and College Students Know About the Bible," by William H. Boddy and Helen L. Clair, in *Religious Education*, IX:375-81; and "The Bible in Extra-Mural College Classes," by Miss Mary M. Church, in *Religious Education*, XVI:172-73.

4. Cf. "A Teaching Church," by Pres. A. C. McGiffert, in *Religious Education*, XVI:3-9; also, "The Army and Religion," Report of the British Interdenominational Committee, and "Religion Among American Men," Report of the American Committee on the War and Religious Outlook.

5. For a description of a number of these tests see a forthcoming publication compiled under the direction of Prof. W. S. Athearn for the Committee on Social and Religious Surveys, 111 Fifth Avenue, New York City.

variety of ends. Not only can they be utilized to "define the gaps" in education and to measure progress; they may even make that progress more rapid and assured by serving as stimuli to arouse the pupil's interest and activity,—a function which is by no means the least important.

As aids in the accomplishment of these ends and as a contribution to the growing body of tests in religious education the three presented in this article are offered. The tests are largely the product of practical work in connection with a course in Scientific Method and Experimentation for Religious Workers, conducted by the writer during 1920-21 in Drew Theological Seminary; and were devised in preparation for the measurement of the Junior Department of the Methodist Episcopal Sunday School of Madison, New Jersey. All of the tests were revised, suggestions as to technique made, and the greater part of the instructions for administering prepared by the writer as instructor of this course. They are presented, together with a statement as to their authorship, in the following pages.¹

In this day when nothing is final, it will be understood that the tests make no pretense to finality either in form or content. Yet it is hoped that they may be suggestive to other workers and serve some practical use as tentative instruments of measurement in the field of religious education.

PARABLE INTERPRETATION TEST

This test in its original form was prepared in connection with the work of the course by C. L. Marsh. The form here presented is a revision made by the writer for use in the Methodist Episcopal Sunday School of Madison, New Jersey.

Name.....	Date.....
Age at Last.....	Date of Last.....
Birthday.....	School.....
Sunday.....	Grade.....
School.....	Teacher.....

SAMPLE

Wait until the parable has been read before marking the answer.

This parable teaches us that

- ☐ 1. The kingdom of heaven is insignificant.
- ☐ 2. The kingdom of heaven is easily destroyed.
- ☐ 3. The kingdom of heaven makes great growth from a small beginning.
- ☐ 4. Birds of the air like mustard.

Put a cross in the little square in front of the right answer.

PARABLE 1—THE LOST SHEEP²

Wait until the parable has been read before marking the answer.

I

This parable teaches us that

- ☐ 1. A sheep is very valuable.
- ☐ 2. God seeks to save every one.
- ☐ 3. Shepherds are all very kind men.
- ☐ 4. Sheep like to wander.

II

The shepherd went after the sheep because

- ☐ 1. He didn't like to have an odd number.
- ☐ 2. He was afraid folks would say he was careless.

1. Reference should also be made to a three-fold Sunday school test and to a questionnaire of children's moral and religious ideas, not reproduced here, which were prepared under the direction of the writer by A. J. Rehkop and by V. W. Mitchell and C. B. Miles, respectively. These proved suggestive in the preparation of a more elaborate questionnaire on religious ideas which the writer and her sister, Dr. Laura M. Chassell, are undertaking for the Committee on Social and Religious Surveys.

2. For the biblical references to these parables consult the list in the succeeding section under "Instructions."

- ☐ 3. He loved his sheep.
☐ 4. He hadn't anything else to do.
 Put a cross in the square in front of the right answer in each of the two groups.

PARABLE 2—THE LOST COIN

Wait until the parable has been read before marking the answer.

This parable teaches us that

- ☐ 1. The woman valued her coin too highly.
☐ 2. The woman was a good housekeeper.
☐ 3. God rejoices when the lost are saved.
☐ 4. The woman was stingy.

Put a cross in the square in front of the right answer.

PARABLE 3—THE PRODIGAL SON

Wait until the parable has been read before marking the answer.

This parable teaches us that

- ☐ 1. A young man has a right to do as he pleases.
☐ 2. One is better off to have had experience in sin.
☐ 3. One doesn't lose anything by sin.
☐ 4. All sinners are forgivable.

Put a cross in the square in front of the right answer.

PARABLE 4—THE GOOD SAMARITAN

Wait until the parable has been read before marking the answer.

I

This parable teaches us that

- ☐ 1. We ought to do good only to those who are members of our church, family, lodge, etc.
☐ 2. A man ought not to travel alone.
☐ 3. We ought to do good to every one that needs our help.
☐ 4. The Samaritans were always good.

II

The Samaritan rescued the unfortunate man because

- ☐ 1. He was a man of real sympathy and love.
☐ 2. He and the man were personal friends.
☐ 3. He wanted to be popular.
☐ 4. He expected a reward from the man.

Put a cross in the square in front of the right answer in each of the two groups.

PARABLE 5—THE SOWER

Wait until the parable has been read before marking the answer.

This parable teaches us that

- ☐ 1. We can't help whether we are good or bad.
☐ 2. We should not sow seed everywhere.
☐ 3. We should sow seed everywhere.
☐ 4. A person's Christian character and usefulness depend on his completely receiving and obeying Christ's words.

Put a cross in the square in front of the right answer.

PARABLE 6—THE TEN VIRGINS

Wait until the parable has been read before marking the answer.

I

This parable teaches us that

- ☐ 1. We should not attend weddings.
☐ 2. We should always be ready for Christ's coming.
☐ 3. We should not go to sleep when invited out.
☐ 4. We should let folks get out of their troubles as best they can.

II

The five virgins were shut out because

- ☐ 1. They were too careless or thoughtless to bring extra oil.
☐ 2. The bridal party had a spite at them.

- ☐ 3. They couldn't have done what was expected of them.
 - ☐ 4. They were too poor to bring extra oil.
- Put a cross in the square in front of the right answer in each of the two groups.

PARABLE 7—THE RICH FOOL

Wait until the parable has been read before marking the answer.

I

This parable teaches us that

- ☐ 1. One ought to retire from business in time to enjoy life.
- ☐ 2. One ought to spend his money for himself, not keep it.
- ☐ 3. One ought not to work hard.
- ☐ 4. One ought to use his riches for the good of all.

II

The rich man's sin was that

- ☐ 1. He was rich.
- ☐ 2. He was self-centered.
- ☐ 3. He was unfortunate.
- ☐ 4. He was getting old.

Put a cross in the square in front of the right answer in each of the two groups.

PARABLE 8—THE RICH MAN AND LAZARUS

Wait until the parable has been read before marking the answer.

I

This parable teaches us that

- ☐ 1. One shouldn't give to beggars.
- ☐ 2. It is a sin to be self-centered.
- ☐ 3. It is a sin to have good clothes and plenty to eat.
- ☐ 4. One has a right to keep what he has and use it as he pleases.

II

The rich man's sin was that

- ☐ 1. He was lazy.
- ☐ 2. He mistreated his servants.
- ☐ 3. He was a drunkard.
- ☐ 4. He was neglectful of others.

Put a cross in the square in front of the right answer in each of the two groups

PARABLE 9—THE UNMERCIFUL SERVANT

Wait until the parable has been read before marking the answer.

This parable teaches us that

- ☐ 1. The master was too merciful.
- ☐ 2. We should always collect all that is owing to us in any way we can.
- ☐ 3. It is easier to forgive a big debt than a little one.
- ☐ 4. We must forgive as we hope to be forgiven.

Put a cross in the square in front of the right answer.

PARABLE 10—THE POUNDS

Wait until the parable has been read before marking the answer.

This parable teaches us that

- ☐ 1. Reward is according to faithfulness.
- ☐ 2. The master required too much of his servants.
- ☐ 3. God is partial in distributing his gifts.
- ☐ 4. The master should have set a definite time for his return.

Put a cross in the square in front of the right answer.

INSTRUCTIONS

Today we are going to have a new kind of Sunday-school lesson. It is printed in these booklets I am going to hand out to you. Don't open the booklets until I tell you to. (Experimenter hands out booklets.)

First write your name at the top of the page where it says *Name*. Then at the end of the line write the date that it is today. (Experimenter gives date.) On the next line after the word *Age* write how old you were on your *last* birthday, and after that the date of your last birthday. Then

at the end of the line write the number of your grade in public (or day) school. On the next line write the name of this Sunday school (Experimenter gives name), and after that the name of your Sunday-school teacher.

Now let me tell you about the lesson. It is to be a parable interpretation test. You will remember that Jesus taught many things in parables. We have to study these parables carefully to find out just what he meant to teach. I am going to read you some of the parables that Jesus told, and you are to mark on one of the pages in your booklet just what lesson each parable is meant to teach. In order to help you to find the right answer quickly, four lessons that might be drawn from the parable are given, and you are to choose the right one from these four. Listen carefully while I read the parable and be sure not to ask any questions even if you do not understand everything just at first. If you will wait, perhaps the very next thing I say will answer the question you would like to ask. This is one of the parables:

"The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof."

Now at the bottom of the page four lessons that might be drawn from this parable are given. They are:

1. The kingdom of heaven is insignificant.
2. The kingdom of heaven is easily destroyed.
3. The kingdom of heaven makes great growth from a small beginning.
4. Birds of the air like mustard.

Which one of these four is the right lesson? (Experimenter waits for the correct answer to be given. In case no one gives No. 3, Experimenter says "No" in place of "Yes" in the following sentence.) Yes, Number 3 is the right one: The kingdom of heaven makes great growth from a small beginning, for the parable says that the kingdom of heaven is like a grain of mustard seed, which, although it is so small at first, later becomes a tree so large that the birds lodge in its branches. So now put a cross in the little square in front of No. 3 on your paper.

Now I am going to read you some more parables, and you are to mark them in the same way. Sometimes more than one question will be asked about a parable, and, if so, you will have more than one answer to mark.

First, open your booklets to the next page. It says PARABLE 1 at the top of the page. Listen carefully while I read the parable. (Experimenter reads Luke 15:3-7. The American Standard Edition is recommended for use throughout the test.) Now read the answers given for Parable 1. There are two sets of answers for this parable. Read the answers in Group I first, and put a cross in the square in front of the right answer in Group I; then read the answers in Group II, and put a cross in front of the right answer in Group II. (Allow exactly one minute and thirty seconds.)

Ready, pencils up! Listen carefully while I read Parable 2. (Experimenter reads Luke 15:8-10.) Now read the answers given for Parable 2,

at the bottom of the page, and put a cross in the square in front of the right answer. (Allow exactly forty-five seconds.)

Ready, pencils up! Turn over the page to Parable 3. Make sure that it says PARABLE 3 at the top of the page. Listen carefully while I read Parable 3. (Experimenter reads Luke 15:11-32.) Now read the answers for Parable 3, and mark the right one. (Allow exactly forty-five seconds.)

Ready, pencils up! Listen carefully while I read Parable 4. (Experimenter reads Luke 10:30-37.) Now read the answers for Parable 4 at the bottom of the page, and mark the right one in each group. (Allow exactly one minute and thirty seconds.)

Ready, pencils up! Turn over the page to Parable 5. Make sure that it says PARABLE 5 at the top of the page. Listen carefully while I read Parable 5. (Experimenter reads Luke 8:4-15.) Now read the answers for Parable 5, and mark the right one. (Allow exactly forty-five seconds.)

Ready, pencils up! Listen carefully while I read Parable 6. (Experimenter reads Matt. 25:1-13.) Now read the answers for Parable 6 at the bottom of the page, and mark the right one in each group. (Allow exactly one minute and thirty seconds.)

Ready, pencils up! Turn over the page to Parable 7. Make sure that it says PARABLE 7 at the top of the page. Listen carefully while I read Parable 7. (Experimenter reads Luke 12:13-21.) Now read the answers for Parable 7, and mark the right one in each group. (Allow exactly one minute and thirty seconds.)

Ready, pencils up! Listen carefully while I read Parable 8. (Experimenter reads Luke 16:19-31.) Now read the answers for Parable 8 at the bottom of the page, and mark the right one in each group. (Allow exactly one minute and thirty seconds.)

Ready, pencils up! Turn over the page to Parable 9. Make sure that it says PARABLE 9 at the top of the page. Listen carefully while I read Parable 9. (Experimenter reads Matt. 18:21-35.) Now read the answers for Parable 9, and mark the right one. (Allow exactly forty-five seconds.)

Ready, pencils up! Listen carefully while I read Parable 10. (Experimenter reads Luke 19:11-27.) Now read the answers for Parable 10 at the bottom of page, and mark the right one. (Allow exactly forty-five seconds.)

Pencils up! All stop. (Collect the papers immediately.)

DIRECTIONS FOR SCORING

The total number of points allowed for the entire test is 25. The correct answer and the credit assigned each are as follows:

<i>Test</i>	<i>Group I</i>	<i>Credit</i>	<i>Group II</i>	<i>Credit</i>
1	No. 2	2	No. 3	1
2	No. 3	2		
3	No. 4	2		
4	No. 3	2	No. 1	1
5	No. 4	2		
6	No. 2	2	No. 1	1
7	No. 4	2	No. 2	1
8	No. 2	2	No. 4	1
9	No. 4	2		
10	No. 1	2		

THE DREW MEASUREMENT CHART FOR SUNDAY SCHOOL JUNIORS

This test incorporates a self-measurement chart for pupils in the Junior department of the Sunday school and a pupil-measurement chart for the use of teachers. A number of persons cooperated in its construction.¹

A. SELF-MEASUREMENT CHART FOR SUNDAY-SCHOOL JUNIORS

Name.....	Score....				
Date of Last School	Grade....	Never	Some- times	Nearly Always	Always
Age.....	Birthday.....				
1. Are you a booster for your Sunday school?			/		
2. Do you attend Sunday school?				/	
3. Do you come on time to Sunday school?				/	
4. Do you prepare your Sunday-school lesson carefully?			.		
5. Do you do your part to make the Sunday-school hour profitable and interesting?				.	
6. Do you do your part in class duties and obligations?		.	/		
7. Do you attend church on Sunday?		/			
8. Do you bring money for the regular collection in Sunday school and church?					.
9. Do you contribute some definite amount to worthy causes from money you have earned?		/			
10. Do you bow your head and listen when other people pray?					/
11. Do you pray every day?			/		
12. Do you give time regularly to daily devotional reading and meditation?		/			

(Each question has an equal space.)

1. These included a committee from the class, consisting of H. H. Charlesworth, D. C. Y. Guh, and A. J. Rehkop, and the writer, who prepared the questions for the test. The headings of the score columns were taken from a self-analysis blank devised by Pres. Paul F. Voelker of Olivet College. The writer is responsible for the arrangement of the material in test form, the planning of the system of scoring, and the preparation of the instructions.

13. Do you hold to what you think is right even when people make fun of you?				/
14. Do you perform your daily tasks faithfully and cheerfully?	/			
15. Do you try to do your best even when the task is disagreeable and you expect no reward for it?	/			
16. Are you agreeable when you cannot have your own way?	/		/	
17. Do you play fair?				
18. Do you share your good times with others when possible?	/			
19. Do you show your gratitude to those who have helped you?				/
20. Are you trying to follow the teachings of Jesus in your everyday life?	/			

DIRECTIONS FOR GIVING

(Time required, from twenty to twenty-five minutes for the entire test.)

1. Draw on the blackboard or on a large chart before the beginning of the Sunday-school hour a duplicate of a part of the chart to be given to the pupils, including all the headings, the lines, and the first three items written out in full.

2. Distribute the papers, face up.

3. Read aloud the following instructions, distinctly and rather slowly:

On the board here I have a copy of the sheet you have before you. See (pointing to the name of the chart written on the blackboard), it is called a Self-Measurement Chart for Sunday-School Juniors. That means that you are to mark *yourself* on some important things for a Junior in the Sunday school to do. No one else will know the answers to some of the questions you will be asked, and so you must be careful to get them exactly right. Remember, too, that in marking yourself you must be as fair to yourself as you would be to some one else, and that it is just as wrong to mark yourself too low as it is to mark yourself too high.

First, all write your name at the top of the page where it says *Name*. On the next line, after the word *Age*, write how old you were on your last birthday, and after that, the date of your last birthday. Then, after *School Grade*, put the number of your grade in public school. Then look at the chart on the board while I tell you what to do next. Here at the side of the chart there are twenty questions. I had room to write only a part of them on the board. The first one reads, "Are you a booster for your Sunday school?" Each one has to answer that question for himself; and to make it easy we have the four answers you are likely to want to choose from printed

here at the top of the chart (pointing). Read the answers. They are (pointing) "Always," "Nearly always," "Sometimes," "Never."

Now you are first to think of the question, "Are you a booster for your Sunday school?" That means, "Are you loyal to your Sunday school, do you talk it up whenever you can, and do you try to get other children to attend?" Then think of the answer. Should it be "Always"? "Nearly always"? "Sometimes"? "Never"? The answer will not be the same for every child. When you have decided what it should be for you, take your pencil and draw a black line in the middle of the space in front of the right answer on your paper, just as I am drawing a heavy line in the middle of one of these spaces on the board (marking in the space opposite "Sometimes" on the board, but continuing to give the instructions meanwhile). Draw the line very carefully so that it will be in the middle of the space and as straight as you can make it, and be careful to mark opposite the *right* word on your paper, the word that you think answers the question for you. If it should be "Always," mark it here; if "Sometimes," mark it here; if "Nearly always," mark it here; and if "Never," mark it here (pointing in each case to the appropriate place). When you are through, raise your pencil so that I can see that you have finished.

All ready now for Question 2: "Do you attend Sunday school?" Pencils up until I give the signal. Now think of the answer: "Always?" "Never?" "Sometimes?" "Nearly always?" and mark the right answer, putting a black line through the middle of the space for Question 2 in front of the right answer, just as I am drawing a line through one of the spaces on the board (drawing a line opposite "Nearly always" in the space for Question 2 on the board). Remember that the answer will not be the same for every child, and that you are to draw the line as straight as you possibly can. Ready, mark the answer that is right for you.

Now ready for Question 3: "Do you come on time to Sunday school?" Pencils up! Think what one of the four answers is the right one for you, and draw a line opposite the right words. This (indicating the space but being careful not to mark or point to any one answer) is the space for Question 3.

Ready for Question 4. But first, pencils up! and always wait until I say "mark" before you draw the line on your paper. That will be the signal. "Do you prepare your Sunday-school lesson carefully?" That means, "Do you study the lesson in your book (quarterly) during the week, memorize any assigned verses, do your notebook work, and so on?" Now *mark* the right answer for you in the space for Question 4. (Pause. From now on the word "mark" should be emphasized as the signal to the children for marking each question. Except for Question 20, "Pencils up!" need be used only in case the children fail to wait until the explanation of a question has been given.)

Ready for Question 5: "Do you do your part to make the Sunday-school hour profitable and interesting?" That means, "Do you take part in the opening exercises and the service of worship? Do you pay attention when the teacher or some one else is talking? Do you do your best to answer the questions asked you during the class hour? And do you try to find out interesting things about the lesson yourself?" (Pause.) Now *mark* the right answer for you in the space for Question 5.

Ready for Question 6: "Do you do your part in class duties and obliga-

tions?" That means, "Do you perform your duties faithfully when you are elected to an office in the class or asked to serve on a committee? Do you help in carrying out the plans that the class makes for helping others, such as taking flowers or books to the sick, providing clothing or dinners for needy people at Thanksgiving or Christmas time, and the like?" Now *mark* the right answer for you in the space for Question 6. (Pause.)

Ready for Question 7: "Do you attend church on Sunday?" That means, "Do you attend some regular church service on Sunday morning or afternoon or evening?" (In it means that you attend at least the Junior Church on Sunday morning.) (Pause.) Now *mark* the right answer for you in the space for Question 7.

Ready for Question 8: "Do you bring money for the regular collection in Sunday school and church?" (Pause.) Now *mark* the right answer for you in the space for Question 8.

Ready for Question 9: "Do you contribute some definite amount to worthy causes from money you have earned?" That means, "Are you systematic in your giving? Do you give money to buy food for starving people in other lands and to help support children in mission schools, and do you help poor people and needy causes here in our own country?" (Pause.) Now *mark* the right answer for you in the space for Question 9.

Ready for Question 10: "Do you bow your head and listen when other people pray?" (Pause.) Now *mark* the right answer for you in the space for Question 10.

Ready for Question 11: "Do you pray every day?" (Pause.) Now *mark* the right answer for you in the space for Question 11.

Ready for Question 12: "Do you give time regularly to daily devotional reading and meditation?" That means, "Do you read the Bible or some other religious book at a regular time each day, or do you take part in family worship?" (Pause.) Now *mark* the right answer for you in the space for Question 12.

Ready for Question 13: "Do you hold to what you think is right even when people make fun of you?" (Pause.) Now *mark* the right answer for you in the space for Question 13.

Ready for Question 14: "Do you perform your daily tasks faithfully and cheerfully?" That means, "Do you help your mother about the house, tend the furnace, help to keep the yard in good condition, do your chores, run errands, keep your own room clean and neat, etc.? Do you prepare your lessons in school faithfully? Are you cheerful about your work?" (Pause.) Now *mark* the right answer for you in the space for Question 14.

Ready for Question 15: "Do you try to do your best even when the task is disagreeable and you expect no reward for it?" (Pause.) Now *mark* the right answer for you in a space for Question 15.

Ready for Question 16: "Are you agreeable when you cannot have your own way?" (Pause.) Now *mark* the right answer for you in the space for Question 16.

Ready for Question 17: "Do you play fair?" That means, "Do you keep the rules in a game? Do you do your own work honestly, for example, in taking an examination? Do you take the blame when something that has gone wrong is your own fault? Do you give others credit when they help you? Do you keep your promises? And do you tell the truth?" (Pause.) Now *mark* the right answer for you in the space for Question 17.

Ready for Question 18: "Do you share your good times with others when possible? That means, "Are you a good chum? Do you let your playmates share your playthings, candy, and other goodies? Are you careful not to be a snob and not to be cliquish?" (Pause.) Now *mark* the right answer for you in the space for Question 18.

Ready for Question 19: "Do you show your gratitude to those who have helped you?" That means, "Do you thank people who have helped you, not only in words, but also by doing kind things for them in return?" (Pause.) Now *mark* the right answer for you in the space for Question 19.

And now ready for the last question. Pencils up! "Are you trying to follow the teachings of Jesus in your everyday life?" That means doing many of these things we have been talking about, but it means doing many, many other things as well. Try to think what it should mean to you. (Pause.) Then decide what one of the four answers is the right one for you, and *mark* it in the space for Question 20.

At last you have marked yourself on all twenty questions. Now turn your papers up this way (illustrating by holding up a chart previously filled out) and you will see a picture of yourself so far as these twenty questions are concerned. Probably the heavy black line that you have drawn will show that you are high in some things and low in others. I wonder whether you are satisfied with your record, or whether you would like to try to make it better.

We are going to collect the papers now, but next Sunday (some Sunday later on) we shall hand them back for you to keep. Perhaps later on you will have a chance to mark yourself again on these same questions.

4. Collect the papers immediately.

B. PUPIL-MEASUREMENT CHART FOR THE USE OF TEACHERS

This chart is related to the self-measurement chart, the use of which has been described. It provides at the top for the pupil's name, score, age, date of last birthday, and school grade, as did the chart already presented. Then the twenty questions on the self-measurement chart are given, this time in the third person, e. g., "Is he a booster for his Sunday School?" and these questions are followed by columns for marking under the headings, "Never," "Sometimes," "Nearly Always," and "Always," as before. In addition, the questions requiring explanation are starred. The directions and the explanation sent to the teachers follow.

Directions for Marking. The accompanying charts, one for each pupil, contain the twenty questions included in the self-measurement chart for Sunday School Juniors. These have been restated for marking by the teachers.

You will remember that certain of the questions read to the children required explanation. In the chart prepared for your use these questions are starred. On the following page you will find the explanation given to the children for each one of these.

When marking the children, therefore, please first read the question as stated in the blank; then, if it has a star following it, before marking the children on this question refer to this supplementary statement in order to make sure that you know just what the question is intended to cover.

It is suggested that you mark every child on the first question before proceeding to the second, and so on.

In case you do not know the answer to a given question, please omit the marking of this question altogether, or find out the answer, if possible,

from some one else. In an attempt to secure such information, however, the child himself should not be questioned, since a judgment altogether independent of the pupil's own is desired. Questions for which answers have been obtained from some one else should be checked and the informant specified (whether mother, father, sister, brother, friend, etc.).

Please return the charts together with the instructions for marking them not later than

Explanation of Starred Questions. 1. Is he a booster for his Sunday school? Consider whether he is loyal to his Sunday school, talks it up whenever he can, and tries to get other children to attend.

1. Is he a booster for his Sunday school? Consider whether he is loyal to his Sunday school, talks it up whenever he can, and tries to get other children to attend.

4. Does he prepare his Sunday-school lesson carefully? Consider whether he studies the lesson in his book (quarterly) during the week, memorizes any assigned verses, does his notebook work, and so on.

5. Does he do his part to make the Sunday-school hour profitable and interesting? Consider whether he takes part in the opening exercises and the service of worship, pays attention while the teacher or some one else is talking, does his best to answer the questions asked during the class hour, and tries to find out interesting things about the lesson himself.

6. Does he do his part in class duties and obligations? Consider whether he performs his duties faithfully when elected to an office in the class or asked to serve on a committee, and helps in carrying out the plans that the class makes for helping others, such as taking flowers or books to the sick, providing clothing or dinners for needy people at Thanksgiving or Christmas time, and the like.

7. Does he attend church on Sunday? Consider whether he attends some regular church service on Sunday morning or afternoon or evening (in, at least the Junior Church).

9. Does he contribute some definite amount to worthy causes from money he has earned? Consider whether he is systematic in his giving, gives money to buy food for starving people in other lands and to help support children in mission schools, and helps poor people and needy causes here in our own country.

12. Does he give time regularly to daily devotional reading and meditation? Consider whether he reads the Bible or some other religious book at a regular time each day, or takes part in family worship.

14. Does he perform his daily tasks faithfully and cheerfully? Consider whether he helps his mother about the house, tends the furnace, helps to keep the yard in good condition, does his chores, runs errands, keeps his own room neat and clean, etc.; whether he prepares his lessons in school faithfully; and whether he is cheerful about his work.

17. Does he play fair? Consider whether he keeps the rules in a game, does his own work honestly, for example, in taking an examination, takes the blame when something that has gone wrong is his own fault, gives others credit when they help him; whether he keeps his promises; and whether he tells the truth.

18. Does he share his good times with others when possible? Consider

whether he is a good chum, lets his playmates share his playthings, candy and other goodies, is careful not to be a snob and not to be cliquish.

19. Does he show gratitude to those who have helped him? Consider whether he thanks people who have helped him, not only in words but also by doing kind things for them in return.

20. Is he trying to follow the teachings of Jesus in his everyday life? Consider whether he is doing the things already referred to and any other things that you think should be included for the particular child in question.

Directions for Obtaining a Numerical Score. Note: It cannot be too much emphasized that any numerical score obtained from a self- or pupil-measurement chart is an arbitrary figure of ambiguous meaning and doubtful value. The significance of such measurement lies in the detailed examination of actual habits, not in the obtaining of some final score. The use of a numerical score is necessary, however, if the results obtained by the use of the chart are to be incorporated with those from other tests, in a composite score.

Procedure: The four possible answers for each question have been assigned the following values:

Answer	Value in Number of Points
Always	5
Nearly always	4
Sometimes	2
Never	0

The maximum score possible on the entire test is thus 100 points. In rating the individual papers, proceed as follows:

1. Enter the values 5, 4, 2, and 0, in a vertical column at the foot of each paper.

2. Add up the number of times each answer has been marked, and enter the number obtained in each case in a second column opposite the appropriate value.

3. Multiply the values in the first column by the numbers in the second column.

4. Add these products. If answers to all the questions have been marked, this total is the final score.

5. In case one or more questions have been omitted in the marking, divide the total by the number of answers from which it was obtained in order to obtain the average value of each answer; and multiply this result by 20. Replace the resulting number, if necessary, by the nearest whole number. This number is then taken as the final score.

Instructions for Recording Data on the Summary Sheet for Teachers. On the accompanying sheet are given the twenty questions, stated in condensed form, and the headings "Never," "Sometimes," "Nearly Always" and "Always," found on the original chart. In the spaces provided under these headings a record of the teacher's estimate of every pupil and of every pupil's self-estimate is to be made. For this purpose first enter in black ink under each heading the names of all the pupils marked by the teacher as falling under that heading. Then check in red ink the name of any pupil whose rating of himself agrees with that made by the teacher. In case the

pupil has marked himself as falling under some other heading, however, enter his name in red ink under the appropriate heading.

The names checked in red thus show at a glance the instances in which teacher and pupil agree in their ratings. Cases of marked discrepancy between teacher's and pupil's judgment should be carefully noted, and, if possible, the explanation of the discrepancy found.

For convenience in recording, the first name and the initial of the last name, or, when the classes are large, the initials only, may be used.

After the papers have been returned to the children and each child has marked on his own chart the questions he considers worth while, indicate on the summary sheet any questions not marked by noting in the margin the first names and the initials of the surnames of the children omitting each question.

(The Summary Sheet for the Teacher, not reproduced here, again gives the twenty questions regarding the pupil, stated in condensed form, with four columns for entering under "Never," "Sometimes," "Nearly Always," and "Always.")

Instructions for Returning Self-Measurement Charts to the Children. You will remember that last week (some weeks ago) we asked you to mark yourselves on twenty questions that we think are important for Sunday-school Juniors. Today we are going to hand back your papers. I shall give each teacher the papers for her class, and then she will give every child his own paper. As soon as you have received your paper please keep it unfolded on the table before you until I tell you what to do next. (Examiner hands to each teacher the papers for her class, and the teachers distribute them to the children, making sure that each child receives his own paper. Teachers may be asked to take charge of papers for absentees if desired.)

(After the papers have been distributed): Attention! Now let me tell you what we are going to do with the papers this morning. When you marked your papers before you will remember that you had no opportunity to indicate whether or not you thought the questions were important. What we want to do this time is to have every child go through the questions again and mark the ones that he thinks are really worth while. I shall read each question slowly, explaining it if necessary, so that you will have time to think carefully about each one. As soon as I have finished reading, if you think the question is really worth while, you are to put a circle around the number in front of the question, just as I am putting a circle around this number on the blackboard. (Examiner illustrates.) Perhaps you will think that the questions are all important and will want to mark them all. But be sure to mark only the ones that *you* think are really worth while.

Ready for Question 1: "Are you a booster for your Sunday school?" That means: "Are you loyal to your Sunday school, do you talk it up whenever you can, and do you try to get other children to attend?" If you think the question is really worth while, put a circle around the number 1 in front of the question. If you don't think it is worth while, don't put any mark at all on your paper.

Now as I read the other questions, do them in the same way, marking only the ones that you think are worth while. And be sure always to wait until I have finished reading before you mark the question.

Ready for Question 2: "Do you attend Sunday school?" Put a circle around the number 2 if you think the question is really worth while.

(From now on Examiner reads each question together with any accompanying explanation, as it is stated in the original instructions for giving the test. Preface each question with the statement, "Ready for Question 3" and so on; and conclude each one by saying, "Put a circle around the number 3 if you think the question is really worth while," and so on.)

(After the questions have all been marked): This time you have marked the questions that you think are important. Now turn your papers up this way (Examiner illustrates), and see whether you are satisfied with your record in the questions that you think are worth while. If you are not satisfied you will surely want to make it better.

Now return the papers to your teacher so that we can make a record of the questions you have marked. Next Sunday the papers will be given back again for you to keep.

(After the items not marked by the pupils have been recorded on the summary sheet for the teachers, the papers are to be given to the teachers, who will return them to the children the following Sunday without further instructions.)

Instructions for Re-giving the Self-Measurement Chart After an Interval. You will remember that some months ago you marked yourselves on twenty questions in a self-measurement chart. Today you are to have an opportunity to mark yourselves again on the same questions to see whether your record has improved. (Examiner distributes the papers, giving a new chart to each child. After the papers have been distributed the original instructions for giving may be followed, the last paragraph under (3) being modified as desired.)

TEACHER'S RATING SCALE FOR SUNDAY SCHOOL PUPILS

This test is an adaptation for Sunday School use of the Rating Scale used in the United States Army during the late war. It was prepared by W. L. Greer under the direction of the writer in connection with the work of the course.

General Explanation. You are asked to give your estimate of the present moral and religious development in certain specified traits, of the members of your class. In order that this estimate may be as fair as possible, a modification of the Rating Scale used in the United States Army is suggested for your use.

The plan is briefly as follows: You are to compare your present pupils with any other children you know well whose ages, public school grade, moral and religious development, etc., are approximately the same as those of the children in your own class. You are to consider in this comparison four traits of character, called for convenience DEPENDABILITY, SELF-MASTERY, ACTIVITY IN SERVICE, and ACTIVITY IN WORSHIP, representing the child's relation, respectively, to his work, to himself, to others, and to God. Doubtless you will find that the traits as defined below overlap, for the child is an indivisible unit, but a more careful estimate will be possible with a four-fold, than with a single, judgment. Further, because such traits are often expressed more or less differently in boys and in girls, boys are to be compared with boys, and girls with girls.

Thus each teacher is to construct his own scale, boys and girls, as well as each of the four traits, being considered separately.

How to Construct the Rating Scale. First, listing boys and girls separately, jot down in your notebook the names of some ten or fifteen children whom you have known, of about the same age, public school grade, and moral and religious development, as the children in your present Sunday School class. Since these names are to serve as a reference list for you in making up your scale, include in it children of all grades of merit in the four traits to be taken into consideration. If you think of other names from time to time which you wish to include add these also.

Next, disregarding all other traits except Dependability, construct your rating scale for this trait, using first only the names of the boys from the list you have made. In making this list consider the disposition to do one's tasks thoroughly and well, and to do them on time; also the disposition and ability to plan and execute work on one's own initiative, as well as under direction. Consider particularly the pupil's faithfulness, originality, and promptness in the preparation of his Sunday-school lesson. Then think of the boy in your list who would rank highest in Dependability, as thus defined. Write in his name on the accompanying Rating Scale in the column marked "Boys," opposite the word "highest." Now select the name of the boy on your list who has the lowest degree of Dependability as defined above. Write his name in the "Boys" Column opposite the word "lowest." These names thus represent extreme cases, the best and the worst, respectively, so far as this one trait is concerned, that you have listed. Then think of the boy whose Dependability seems to you to be, as nearly as possible, half way between your "highest" and your "lowest." Write his name opposite the word "middle." Disregard altogether for the present the numerical values given at the end of each line.

RATING SCALE

(Note: The Scale as printed treats each of the characteristics in the same manner as the first, "Dependability," and provides for room to write the name both of a boy and a girl in each of the three grades given after each characteristic.)

Traits		Boys	Girls
I. DEPENDABILITY. Disposition and ability to do one's tasks thoroughly and well, and to do them on time; also disposition and ability to plan and execute work on one's own initiative, as well as under direction. Consider particularly the pupil's faithfulness, originality, and promptness in the preparation of his Sunday-school lesson.	Highest	25
	Middle	15
	Lowest	5

Now proceed in like manner to select the names of three girls for the same trait from your list of girls' names, writing these in the column marked

"Girls," opposite the words "highest," "middle," and "lowest," respectively.

Proceed in the same way to construct your Rating Scale for each one of the three remaining traits, Self-Mastery, Activity in Service, and Activity in Worship, disregarding for the time being all but the one trait in question, and considering carefully the analysis that has been made of each of the traits as given in the Rating Scale. Select always the names of the children that seem to you the highest, or the lowest, or just half way between these two extremes, in the trait in question. Thus it is probable that you will have a different list for every trait. If later in using the scale you have difficulty in making comparisons with any one of the children whose names you have selected, substitute the name of some other child in place of it.

The scale by means of which you are to rate the pupils in your present class is now ready for use.

How to Rate Your Pupils. First, write the names of your pupils in the spaces provided for that purpose in the accompanying Teacher's Class Rating Blank. List the names alphabetically, boys and girls separately. You are then ready to make your ratings.

(The teacher's class rating blank, not reproduced here, is a record sheet conveniently ruled for use with the rating scale. The left-handed half of the page is for the names and the scores of the boys in the class, and the right-hand half, for the names and the scores of the girls. The space for the names is followed in each case by five vertically ruled columns with the headings, Dependability, Self-Mastery, Activity in Service, Activity in Worship, and Total, respectively, under which the appropriate values are to be entered.)

In making your ratings always compare each pupil directly with the children whose names appear on the Rating Scale for the trait in question. Be sure to consider each trait separately, and the trait itself as a whole, rather than the elements into which it has been analyzed. Thus, disregarding all other traits, consider only Dependability (as defined in the Rating Scale). Then thinking of the boy whose name appears first in the column for boys, consider how he compares in this trait with the three boys whose names you have written on your Rating Scale. When you have decided what one of these three the pupil whom you are rating is really most like so far as Dependability is concerned, assign him the number which appears opposite this boy's name on the scale. If he is a little higher or a little lower than any boy whose name appears on the scale, or falls between the steps on the scale, assign him the appropriate number. Enter this number opposite the name of the boy you are rating on the Teacher's Class Rating Blank in the column marked "Dependability." Proceed in the same way with each of the other boys in your class until you have assigned each one a numerical rating for Dependability.

Similarly mark the girls in your class in this same trait, assigning a numerical rating to each girl for Dependability after you have compared her in this trait with the girls whose names appear on the Rating Scale.

Then proceed in like manner for each of the other three traits, Self-Mastery, Activity in Service, and Activity in Worship, considering carefully the definition of the trait in question as given in the Rating Scale. Again compare each pupil directly with the children whose names appear on the rating scale under the trait in question, and enter the numerical rating which you assign opposite the child's name in the appropriate column.

II. SELF-MASTERY. Disposition and ability to master the passions and appetites, and to behave well in difficult situations. For instance, consider the behavior of the pupil when ridiculed for right convictions, when confronted with a disagreeable task, when not able to have his own way, or when in the presence of persons whose personality or behavior is obnoxious to him.

III. ACTIVITY IN SERVICE. Those habits, attitudes, and abilities that make one helpful to and considerate of others. For instance, consider the pupil's part in home activities, in the service programs and missionary enterprises of the Church; his attitude of helpfulness toward animals, strangers, elderly persons, younger children, foreigners, etc.; and the degree to which he has prepared himself for service by learning First Aid, Safety First, and Public Health lessons, and facts in regard to missionary and social service conditions and needs.

IV. ACTIVITY IN WORSHIP. Those habits, attitudes, and abilities which evidence one's experience of fellowship with God. Consider, for example, the respect which the pupil shows for the Sabbath and the Church, for the Bible, and other objects commonly associated with God; his participation in the church services; the regularity and earnestness of his private devotions, and the content and spirit of his prayers; his expressions of gratitude to God; the depth and apparent sincerity of his regret at moral failures, and the earnestness of his effort to overcome them; his joy in God's service, and his manifest desire to live in accordance with the divine will.

When you have rated all your pupils in this way in the four traits, add the four ratings of each pupil, and enter the sum of these ratings in the column marked "Total."

In case you are using the scale for the first time it is very desirable before rating your own pupils to make two or three practice ratings of other children. This preliminary practice in the use of the scale will prevent possible injustice which might result from lack of skill in using the scale, to the first pupils marked in your own class.¹

Interpretation of the Scores. If your scale has been carefully constructed and used as directed in the instructions, the score for a number of your children will probably be about 60 points. This score really represents an average rating in each of the four traits. The highest score possible for any pupil on this Rating Scale is 100 points, and the lowest 20 points, unless ratings should occasionally be assigned which are above or below the values given on the Rating Scale itself. Probably few, if any, of your pupils should receive scores as high as 100 or as low as 20. In

1. Since this scale was prepared the first installment of an article by Dr. Harold Rugg, entitled "Is the Rating of Human Character Practicable?" has appeared in the *Journal of Educational Psychology*, XII: 426-38. The article is an evaluation of rating scales of this type, based on unusually complete statistical and experimental studies, and states as its general conclusion that human character cannot be rated on point scales sufficiently accurately for practical uses in education by the methods so far generally employed, and probably cannot be unless methods of rerating and checking judgments are carried far beyond present practical possibilities. If such ratings are to be used at all, they should represent the average of *three independent* ratings made under carefully controlled conditions. This timely article makes it evident that the caution given in the text as to the necessity for care in the making of the ratings needs to be further emphasized, and the further suggestion made that ratings of each child be secured from at least three persons who are well acquainted with him, and who have been trained in the use of the scale by some one skilled in rating scale work.

most classes the scores should be distributed more or less over the entire range of the scale, with the largest number receiving approximately the average score.

Use of the Ratings. These ratings may be used as an aid in the classification of pupils and in determining their fitness for promotion. Pupils with average or superior scores are probably ready for the work of the next grade. Possibly a few of the pupils receiving the highest scores will merit double promotion. Those receiving low scores should be made the subject of special study, and the cause of the deficiency determined.

Teachers should be cautioned against determining fitness for promotion, however, by the use of a single measure. In general it may be said that any appropriate objective measure properly applied and interpreted, is a valuable corrective to the teacher's own judgment of her pupils, even when the latter has been made under carefully standardized conditions. Still more satisfactory results in classification and promotion are sure to be secured if a number of different measures, including applicable standardized tests, are used.

A REQUEST

Please send to the office a brief account of any week-day church school or community schools of religion.

It is important that we should have complete lists of all schools in connection with the surveys preliminary to the Chicago convention at the end of March next.

Co-operative Study of the Religious Life of Children

A GUIDE TO PARENTS, TEACHERS AND INVESTIGATORS

HUGH HARTSHORNE, PH.D.*

The growing interest in the direct observation of children is remarkable. The reprint of the article published in *RELIGIOUS EDUCATION* for February, 1916, under the above title, reached hundreds of people, and helped greatly not only to stimulate this interest in observation but also to guide it to fruitful results. Since 1916 the problem of how to observe has received considerable attention. Methods have been refined and developed in various directions. Scales have been devised on which to "place" the children observed. Things to be observed have been analyzed and classified. Tests have been prepared by which to short-cut and standardize the longer method and less easily measureable results of direct observation.

This whole matter is, of course, still in the experimental stage. But progress can probably best be promoted by making the existing efforts known as widely as possible. We all need more knowledge of the work that others are doing in this field. The Religious Education Association affords the natural medium for the exchange of ideas and experience; if it had been more generally used by investigators, this *Guide* would unquestionably be more complete.

I. RECENT LITERATURE

1. Baldwin, J. L. "Emphasizing Habits and Attitudes of Christian Citizenship." *Church School*, April, 1920.
2. Briggs, T. H. "Can Character Be Taught and Measured?" *School and Society*, Dec. 18, 1920.
3. Case, Adelaide T. "Children's Ideas of God." *RELIGIOUS EDUCATION*, June, 1921.
4. Chassell, Clara F. "Psychological and Biblical Tests in the Sunday School," *RELIGIOUS EDUCATION*, Dec., 1921.
5. Coe, George A. "Children's Faith in God," being Chapter XI of his *A Social Theory of Religious Education*.
6. Hartshorne, H. "Securing First Hand Data as to the Religious Development of Children." *RELIGIOUS EDUCATION*, October, 1915.
7. Hartshorne, H. "The Measurement of Growth in Religion." *RELIGIOUS EDUCATION*, June, 1919.
8. Hartshorne, H. "Observing the Religious Life of Children," being Chapter IV of his *Childhood and Character*.
9. Kilpatrick, W. H. "The Education of Adolescents for Democracy: A General View and Evaluation of Present Methods." *RELIGIOUS EDUCATION*, June, 1919.
10. May, Mark A. "Research in Religious Education." *RELIGIOUS EDUCATION*, Oct., 1921.

*Prof. Hartshorne, Union Theological Seminary, helped prepare the guide to the study of the religious life of children, published in this magazine for Feb., 1916, the reprints of which have been in steady demand ever since.

11. Upton and Chassell. "A Scale for Measuring Habits of Good Citizenship." *Teachers College Record*, January, 1919.

12. Voelker, P. F. "Certain Methods for Testing for Moral Conduct." *RELIGIOUS EDUCATION*, April, 1921.

13. Voelker, P. F. "The Function of Ideals and Attitudes in Social Education." *Teachers College*, Columbia University.

II. A FEW TESTS AND SCALES

See the above titles, particularly numbers 1, 4, 7, 11 and 13. These articles or books contain either tests or references to tests.

A questionnaire on religious ideas is being prepared by Doctors Clara F. and Laura Chassell for the Committee on Social and Religious Survey, 111 Fifth Avenue, New York. The reader should also look for a forthcoming publication compiled under the direction of Prof. W. S. Athearn, for this Committee. Prof. E. D. Starbuck has printed copies of a Self-Measurement Scale, prepared by George N. Mendenhall. The Canadian and American Programs for boys both contain plans for the measurement of progress in specific directions: Intellectual, Physical, Devotional, Social. These may be secured, the one from C. S. E. T. Supply Depot, 120 Bay Street, Toronto; the other from the International Committee of the Y. M. C. A., Boys' Work Department, 347 Madison Avenue, New York.

A typical set of examination papers used for the testing of students before graduation in the Union School of Religion will be found in *RELIGIOUS EDUCATION* for August, 1915, page 388. There have also been developed at this school numerous unpublished sets of questions covering biblical material, and forming the basis of a projected syllabus of religious knowledge.

Reference should also be made to the movement in various private schools to take accurate account of moral progress. See, for example, the work at the Horace Mann School and the Lincoln School, New York, the Scarborough School, the Park School. Occasional tests that have a bearing on moral development are scattered through general intelligence tests, for example, Test IV of Schedule E of the Mental Survey Scales, published by Indiana University, Department of Psychology.

For an exceedingly interesting effort to distinguish and measure volitional character traits, see *The Will-Profile*, Prof. June E. Downey, University of Wyoming, Department of Psychology, Bulletin No. 3.

III. OBSERVATION AIDS

The following forms, among others, were prepared in classes at the Union Theological Seminary. The first form, in particular, has been used very successfully by Miss Mary E. Rankin to secure the cooperation of parents in the study of the children in her Beginners' Class. These blanks are not available in quantity, and are printed here so as to encourage their wider use by any who care to have them duplicated. The writer would greatly appreciate receiving the results of observations from any who have no means of compiling them or making them of general use.

1. ON SOCIAL BEHAVIOR OF CHILDREN

A. Preliminary Letter

My dear Mr

Would you be willing to cooperate with us in trying to find out what capacity for social behavior children up to 8 years have?

Our reason for writing to you is this. We are trying to determine children's capacity, their problems and needs, as a basis for planning new courses of study for children of beginners, and elementary groups.

Will you let me know if you are willing to keep records for the next two months in the accompanying note book? Full directions will be found on a separate sheet.

Sincerely yours,

B. Scheme for Recording Children's Social Behavior

Child's Name.....Date of Birth.....

Situation in the Home (Kind of Control)

Is it autocratic—dictated by grown-ups? or

Is it democratic—shared by grown-ups and children?

Describe your policy with the children in the note book, if you wish to.

Social responses in the family group (Read through)

1. To what extent is your child responsible for himself? Example: Does he dress himself? Play alone when necessary? Is he responsible and independent?
2. To what extent does he adjust to brothers, sisters and playmates? Example: Does he cooperate in his play? and is he willing to share?
3. What part has he in the housekeeping and household management? Example: Is he responsible for his own toys and other possessions? Does he do errands? Does he make his own bed? Has he any other daily responsibilities or share in other family problems?
4. Describe the child's reaction to matters outside the home, such as school, amusements, philanthropic interests of the family, Sunday school, church, stores, etc. What does he say or do about these things?

Will you for the next two months record in the accompanying book, as many times as possible, cases of social behavior, under any or all of the above four headings?

C. Note Books

A blank note book was provided for any who were at all interested, so as to make the recording of observations as easy and attractive as possible. The note books were returned to the School when the period of observation was completed.

2. ON SOCIAL FAILURES

Letters to Mothers and Teachers

In order to plan a course of study for Sunday schools that will help children properly to adjust themselves to a life that must be lived with other people, it is necessary to know the points at which children usually or often fail to do the right thing in their relation to others, in other words, their characteristic social failures. Would you not like to have a part in the accumulation of such information? You can render valuable assistance in the enterprise of building a better course of study for children, by reporting to us instances of children's failures to adapt themselves to others, or special difficulties in so doing. Following is an illustration of the kind of report that is needed:

Rupert Johnson; boy; born Dec. 6, 1913. Date of this observation, Oct. 3, 1920. The mother had made some candy. She gave Rupert three pieces, and told him he should not have any more until she returned from shopping. He promised to wait. The candy was left on the table within his reach. On returning about two hours later his mother discovered that some had been taken. Rupert had followed her into the room where the candy was, but he withdrew quietly almost as soon as he entered the room, and became busily engaged in play in a distant part of the house. Mother called several times in vain. Then she went to him, but instead of saying anything about the candy, told him about seeing his dearest chum on the street. He became interested and said: "Was Jack (his chum's dog) with him?" "No, Fred was alone with his Mama." The last phrase was followed by a change of expression on the boy's face. Just a moment of silence, then: "Mama, I think Anne (the maid) ate some of the candy, while you were gone." "Look at me, Rupert; now who really ate the candy?" "Then why didn't you put it where I couldn't get it?" he replied.

Following is only a partial list of types of social failure. It is intended only

to be suggestive to you in watching for actual instances of failure in social adjustment:

1. Refusal to co-operate with others toward social ends; e. g., (1) in the home—in helping to care for himself by dressing himself, putting away toys, etc., or in helping to care for younger members of the family; (2) in school, or on the playground or street, etc.

2. Failure to observe the customary forms of etiquette.

3. Obstructing others in their rightful pursuits; e. g., bullying, or the unco-operative spirit.

4. Destruction of property.

5. Untruthfulness.

6. Wrongful taking of others' property.

7. Skepticism, indifference, or hostility toward accepted religious beliefs and practices, or toward day school.

Give full description of situation, writing down age, sex, and circumstances under which the reaction took place; also give date of the reaction and date of your writing down what occurred. If possible get snap-shot picture of the child actually in the process of the action.

Please send your contributions not later than
to

3. ON CHILDREN'S IDEAS

Letters to Mothers and Teachers

In order to plan a course of study that will meet the needs of Sunday-school children, we must know the ideas of God which these children have, and, if possible, the way by which they arrived at their ideas. You can furnish us with information that will be very valuable, if you will send us remarks which the children make or have made. Here is a typical illustration, from the actual experience of a small boy:

A. R. (boy, born May 5, 1908). Date of this reaction, Dec. 20, 1911. At dinner he was discarding from his plate several crusts of bread that were perfectly good. Marie, the maid, thinking to persuade him to eat them said, "There are lots of hungry little boys in the world who would be glad to get those nice crusts." The father added that some little boys were so hungry that they would be glad to pick the crusts out of the ash box and eat them. A. R.'s eyes were wide open. After a moment, in a half tearful, half impatient voice, he said, "O dear! Why doesn't our Heavenly Father give those little boys something to eat?"

1. Give definite instances in which children (under 13) have asked about God. What answer did you give? Describe the situation, giving age, sex, and circumstances under which the statements were made. Tell us any story told to or read by the children which may have started them asking questions about God.

2. Write down conversations, prayers, written statements, etc., in which children have revealed their ideas of God, or their attitude toward God. Describe the situation, being sure to record age and sex of child and the circumstances under which the statements were made.

3. In connection with a conversation about someone who is not a Christian, for example, a Buddhist, suggest that the children write a letter to such a person, answering questions that he might ask about the Christian religion. "Tell him about God" (or any of the subjects listed under 4 below).

4. Substitute for "God" in (1), (2), or (3) one or more of the following and answer the questions:

- a—Jesus
- b—The Christian Religion
- c—Church
- d—Sin or wrong doing
- e—The Bible

- f—Justice
- g—Forgiveness
- h—Punishment
- i—Duty
- j—Prayer

k—The future life

Please send your contributions not later than
to

Professor Erwin L. Shaver, Hendrix College, Conway, Ark., has prepared and used a remarkably interesting set of forms to stimulate observation among parents. Compare also the plan of teacher observation developed

by Mr. G. S. Yaple, Director of Religious Education at the North Woodward Avenue Congregational Church, Detroit.

IV. METHOD OF OBSERVATION*

The history of child-study shows that observations, if they are to be fruitful, must be guided by certain simple principles:

1. All items of hearsay are to be excluded. We must have eye- and ear-witnesses.

2. In most cases one's unsupported memories of events beyond the immediate past lack necessary details and also assurance of sufficient accuracy.

3. Careful and constant distinction must be made between what we observe and what we infer. We can not observe emotions, ideas, motives, or choices in others. What we can observe are the movements of a child's body or of parts of it and the immediate consequences of such movements. We can know where a child goes; how fast he goes; what route he takes; what his hands do; what things he touches, and what he does with them; whether he laughs, smiles, scowls, pouts, cries; what he says, orally or in writing; what drawings he makes; what songs he sings; how often he does this or that; how he spends his time; what he does with his possessions, and much more. In short, the observer is to set down as fact only what he can state in terms of *his own sense perceptions*. We must be able to reduce all our data to forms like this: "I saw this; I heard that." This simple rule will exclude much: "One day, when Oliver had been naughty"—this means nothing definite, and it includes an opinion. It must be excluded. If the fact that Oliver had snatched his year old brother's rubber ball and then screamed and stamped when it was taken from him and returned to his brother, say so; and tell also just how the ball was taken from Oliver. "Willie was selfish" or "unselfish," "obedient," "a timid child," "conscientious," "reverent," "attentive," "thoughtful," "imitative," "affectionate," "sensitive," "thoughtless," "generous," "quarrelsome," "inquisitive"—every such statement should be avoided unless specific acts or words are adduced to show what is meant, and even then great caution should be used lest the statement be more general than the observed fact clearly justifies. Generally, every such expression should be excluded because it is a matter of opinion or of individual judgment.

4. With the record of the act should go also a careful statement of the situation in which it occurred. By "situation" is meant anything—such as where the child was, who was present, what was going on, what the child had been doing immediately before, what had been said in his hearing, what previous experience he had had of such situations—that throws light upon what he desired, attempted, enjoyed or disliked, thought about, meant by his words, and why he made just this reaction rather than some other. Here we approach interpretation, and there is danger that we shall make hasty inferences as to the child's attitudes, thoughts, and feelings. The way to avoid such error is to make a copious statement of the situation, even at the risk of including irrelevant matter. It may well happen that what appears

*The remainder of this article is practically a reprint of the bulletin referred to in the opening paragraph.

to be insignificant will turn out through comparison with similar items to be really important.

5. In practically every case the home life of a child is a determining factor in his moral and religious reactions. Therefore, tell how religion is treated in his home, and what the general conditions are: The religious attitudes and habits of each parent. Is religion talked about in the home, and if so, what is said? Is there family worship? If so, describe it. Give a list of members of the household, including each child (with age and sex) and the number of employed helpers. What type of religion is characteristic of those employed to attend the child? What is the method of family government and discipline? Is it a family of culture and refinement? What about books, music, pictures, intellectual interests in the home? What is the occupation of each parent? About how much is the family income?

6. Ordinary as well as extraordinary reactions should be recorded. We want to know what any ordinary child may be expected to do and say under ordinary circumstances.

7. A child should be observed in as many different situations as possible. In this way one reaction will throw light upon another. Records of the same child's reactions through a series of years are the most valuable of all. A careful medical history is also of great importance.

8. Wherever practicable, collections should be made of diaries and journals, letters, stories written, drawings, and any other documentary material that throws light upon the moral and religious growth of the child or youth.

9. Photographs showing children doing any spontaneous act are illuminating.

10. Record the sex and date of birth of every child observed and the date of each observation. If you cannot give the date of birth, tell how old the child is in years and months.

11. Study the following record as a specimen (description of family life being presupposed):

W. B. (boy, born Aug. 25, 1910). Date of this reaction, June 30, 1913. The physician had advised against allowing W. B. to eat strawberries. At dinner strawberries were served, and a small cousin who was present was allowed to eat them. W. B. wanted to know why he too might not eat strawberries. The mother carefully explained that the physician had said that they would make W. B. sick. He protested somewhat. After dinner all left the room save W. B. Soon he came running into the other room to his mother holding up in his hand a large, beautiful berry, and saying: "See, Mama, I found this on the floor under the table, and I didn't eat it, I didn't eat it, I didn't eat it," with increasing emphasis at each repetition.

The following case illustrates the imperfection of a record that does not give date of birth and of the reaction. C. H., a boy of about ten, after listening in his Sunday-school class to the story of David and Goliath, said, "I don't believe that story. There never was a man ten feet tall." At what age does such questioning arise? The case described here would help us much farther toward an answer if we knew C. H.'s exact age.

GUIDE TO OBSERVATIONS OF RELIGIOUS AND MORAL REACTIONS
TYPICAL PROBLEMS

SET No. 1

This list is suggestive only, and not exhaustive. Some of the questions can be answered by parents, some by teachers, some by others. Some concern children of one age, some, children of other ages. In general, the questions begin with children of three and work toward older children, but most of the questions will be found helpful with all ages. Select the questions you can answer, and supplement the observations with similar ones, on similar matters.

1. If a story is told, give it, or else refer to it by publication and page, and record spontaneous comments and questions of each child under observation.

2. If a picture is used in class, or at home, record spontaneous comments, etc., giving name and publisher of picture, and circumstances attending its use. Preserve the picture itself if practicable.

3. If pictures are drawn by the child, get samples, describing the occasion, such as the story told, the exact method by which the child was asked to draw, or the way in which the child set about it and the child's comments on his own work.

4. Keep the following records for a year, concerning a child in the beginners' or primary department:

a. Give the words of, or references to, all the songs used during the year in this Sunday-school department, or in the home.

b. If the child asks to have songs sung, either in Sunday school or at home, keep a list of those asked for, giving the date of each request.

5. What questions does the child ask, or what remarks does he make about God? Describe the situation which lies behind each quotation you make and describe any action which accompanied or followed his comments.

6. Record with date any changes which may occur in the child's language or action in reference to God.

7. What does the child do or say when instances of need (human, animal or plant life) come to his attention? Describe fully both the situation and the child's response.

8. What does the child say spontaneously about his own past, near or remote?

9. What moral or religious standards does he express for his own conduct? What plans does he make for his own conduct in the immediate future? Does he carry them out?

10. What does he say about his more remote future? Record fully the circumstances and dates of changes in, or additions to, his plans for his own life.

11. Give as many instances as possible in which the child has made a choice or selection between two or more things or acts. State as fully as possible the circumstances leading up to the choice, giving preliminary comments, etc.

12. Describe the child's companions in play.

13. If the child has imaginary companions, tell what he says about them.

14. What games does he play most? (Keep a record if possible.)

15. Does the child undertake of his own accord to get up or lead religious services at home? If so, describe with accuracy the plan and arrangement, quoting words used, especially if sermon is given.

16. Give instances in which he says or knows that he or some one else has been cheated or wronged or annoyed or disappointed. What does the child do or say about it?

17. What comments does he make on right or wrong acts of his own or others?

18. What remarks or acts show any connection which the child makes between his ideas of right or wrong and his ideas of God?

19. What acts or sayings seem to reveal a sense of guilt or self-blame? Give attendant circumstances.

20. How much money does he have to spend? How does he get it? What does he spend or save it for, or what does he do with it?

21. What remarks does the child make in connection with the money he gives for religious purposes?

22. What comments or questions does he offer with regard to public worship, whether in church or Sunday school?

23. What comments does he make and what questions does he ask on matters related to religious instruction, Sunday-school attendance, Sunday-school lessons, the Bible, certain persons such as the minister or Sunday-school teacher or leader, the religious life of the home, and so on?

24. What does he do in church?

25. What is the child especially curious about in religion? Give the evidence.

26. Give comments and questions or actions as to natural phenomena, such as storms, sunsets, seasonal changes; the night sky, trees, flowers, streams, the ocean, animals, etc.

27. State what memory work has been done during the preceding year and point out which of the items the child now says he likes best. Give also what he says when asked why he likes these best.

28. What preference does he mention, or what comments does he make with reference to specific Biblical personages, or to certain kinds of Biblical material?

29. What stories does he tell with most enthusiasm and readiness?

30. What questions does he ask about conduct, about people, and about himself?

31. What definite forms of service has he undertaken, either by himself or in active co-operation with his class mates? Give the attendant circumstances.

32. What possibilities of service has he ignored or neglected or forgotten, after choosing or agreeing to the service? What has he refused to do? What reasons has he given?

33. What contributions has he made to a class prayer? (See full list of questions on prayer.)

34. What special moral problems does he have to face? Does he comment on them? If so, how? If not, describe ways in which he meets them.

35. What books does he read? What does he say about them? (He should be encouraged to keep a list of each book read and the date of reading.)

36. What characters studied does he say he likes best? What reasons does he give?

37. If he is making a collection, what is it, and how does he get the specimens? If by barter, what does he give in exchange for specimens?

38. If debates are held, give the subjects if the debates are voluntary, and the side, if the side is chosen by him. What does he say about it afterwards?

39. What does he say or do when confronted with a beautiful picture, or scene, or piece of music, or poem, or heroic deed? Give details.

40. What stories, poems, etc., has he written? Give circumstances.

41. Does he keep a diary? (Suggest a diary.)

42. Describe the persons he says he likes or admires, or dislikes or despises, whether young or old.

43. Give instances of self-sacrifice and the reverse, noting carefully the objects which call out or fail to call out the effort.

44. What remarks or acts show whether efforts of self-sacrifice are connected closely with ideas or customs ordinarily called religious?

45. Cite instances to show what kinds of things arouse a spirit of special generosity, or of special selfishness.

46. How does he spend his spare time?

47. What is the nature of confidential talks with you? If you are not his confidant, who is? About what matters is confidence given?

48. What does he expect to become? How does this purpose affect his conduct?

49. Give instances of impulsive remarks or acts.

50. Give instances of reflection, thoughtful comment, reasoned judgments about conduct leading to choices. Are these choices carried out?

51. What evidence have you as to purpose and ideals?

52. Describe the circumstances attending his joining the church.

53. What are his school marks? These should be collected and given complete.

ADDITIONAL QUESTIONS RELATING MORE PARTICULARLY TO LATER CHILDHOOD AND ADOLESCENCE

54. What duties in the family has the boy or girl taken up of his own accord? Record the circumstances, and any comments made or reasons given by the child.
55. Make a similar record of duties or tasks evaded, or dropped.
56. Record comments indicating moral judgments on the actions or words of others, describing the actions or words commented upon.
57. Record similarly comments on books or sermons.
58. Give instances of refusal to do as companions were doing, with reasons or comments given. Give details of the circumstances, and exact wording of comments.
59. Describe enterprises initiated or carried out, alone or with other children. Give fully the circumstances of starting the project, its purpose, number of children co-operating, length of time continued, how much and what advice and help from older persons, and result.
60. What does he do or say when annoyed, irritated, disappointed, gratified, disturbed, or elated?
61. Make a record as to comments and actions in reference to pictures, architecture, etc.
62. For what hymns and "sacred songs" is preference shown? Record comments and action as new acquaintances or preferences are made in this line.
63. Record each new comment or action in regard to prayer, as *practised* by himself or others, individuals or groups.
64. If the older child or youth tells of his own childish ideas, record:
- (a) His statement of what the idea was.
 - (b) His statement of the situation and date with which he associates the idea.
 - (c) The situation as it actually was, and its actual date, as checked by others' memory of it and, if possible, by records, (letters, etc).
 - (d) The circumstances which reminded him of the idea; or the situation in which the reminiscence arose, and his further comments.

SPECIAL SUGGESTIONS IN REGARD TO OBSERVANCE OF PRAYER LIFE

MORE PARTICULARLY FOR TEACHERS BUT ALSO USABLE BY PARENT OBSERVERS

Two lines of evidence are sought: (1) On change in capacity for prayer; and (2) On effects of praying which extend beyond the moment of prayer. It is therefore essential to record observations both *now* and at the *end of definite periods*.

I. CAPACITY FOR PRAYER

A. The children's ideas of prayer.

- (1) What do the children think about prayer? (e. g., ask: "Why do we pray?" "What is it to pray?")
- (2) What instruction in the meaning of prayer has been given since your first observations?

B. The children's practice of prayer.

1. *Spontaneous or informal prayer.*

- (3) Under what conditions does the child pray spontaneously?
- (4) Illustrate how you control the conditions of prayer in class.
- (5) What are some of the pupils' prayers?
- (6) What do they pray about?
- (7) What is the usual length of their prayers?
- (8) What influences the subject-matter?
- (9) Describe the class "atmosphere" in prayer.

2. *Formal prayer.*

- (10) Describe how forms are made or selected.

- (11) Give the forms used of late.
- (12) Describe how they were used.
- 3. *Silent prayer.*
- (13) Describe how you have used silent prayer in class.
- 4. *Private prayer.*
- (14) Which children pray daily? (Names.)
- (15) Which children use forms? (Names and forms.)
- (16) If forms are not used, what do they pray about?
- (17) How do the mothers or fathers help each one?
- (18) To which children did you suggest forms or topics? (Keep names, and forms or topics in each case.)

C. The children's appreciation of prayer.

- (19) Describe such external matters as posture, tone of voice, facial expression, unsolicited comments, etc.

II. THE EXTENDED EFFECTS OF PRAYER

A. Spontaneous or informal prayer.

- (20) What are the observed effects of prayer: a. On the one who prays? e.g., manner, work, conduct mentioned in the prayer or associated with prayer in the pupil's mind. Is there any evidence of change due to the fact of prayer? b. On the rest of the group?

B. Formal prayer.

- (21) Compare the social effects of forms:
 - a. Made by the children; b. Selected by the children; c. Provided for the children.
- (22) Compare the social effects of formal and spontaneous prayer.
- (23) Can you trace any changes in conduct or attitude to the prayer life of the pupil as participated in when alone, in the class, or in the service of worship?

ESPECIALLY FOR PARENTS

- 1. Does he say his prayers every day? Morning? Night? Does he use a form? If so, please quote.
- 2. Is the mother present at prayer time? The father? Does either assist?
- 3. Do you explain prayer to him? If so, what do you tell him?
- 4. Is the movement of prayer prepared for? By questions? By conversation? By private reflection? By reading? Give details.
- 5. Are topics for prayer suggested? If so, what topics?
- 6. Do you know what the child says in his prayers? If so, give details.
- 7. What questions has he asked about prayer?
- 8. What remarks has he made about it?
- 9. What has he wanted to do, or not to do, in respect to his prayers?
- 10. Does he take part in family prayers? If so, how? In saying grace at table? If so, how? What comments does he make about the details of family worship, or at the time of family worship?
- 11. What effects in conduct or attitude do you know to have resulted from the child's prayers?

WANTED

Particulars of all week-day schools of religion, with names of persons in charge. Please send to The Religious Education Association this information.

What Is Research in Religious Education?*

I can best answer the inquiry by a brief statement of what is being done in my own department at Yale, where courses in Religious Education are offered both in the Divinity School and in the Graduate School. The aim of the Divinity School courses, which constitute a part of the curriculum leading to the degree of B.D., is to fit future ministers to care for the educational work of the churches which they serve, and to prepare men to become directors of religious education or educational secretaries of the Y. M. C. A. and like organizations. These courses, in other words, are meant to afford professional training.

The Graduate School courses in Religious Education include some which are also offered in the Divinity School, but add others of a quite different type. Even in those cases where students from the two schools sit side by side in the same classes, the instructor has a different aim in view for the graduate student, makes heavier demands upon him, holds him to a different standard of work, and gives to him a larger degree of personal stimulation and direction. The courses in the Graduate School lead to the degree of M.A. and Ph.D.

A Graduate School, Dean Woodbridge is quoted as having said, concerns itself with the subject, not with the student. Thus baldly stated, the antithesis is doubtless exaggerated; but it indicates in principle the difference between a professional school and the Graduate School of a university. The professional school exists to train men. It takes subjects, programs or methods as established in its field, and undertakes to train men to teach, preach, organize or administer these. The Graduate School, on the other hand, is concerned with the various subjects, programs and methods themselves, which it looks upon as subject to revision, extension and revaluation. It aims to extend the bounds of human knowledge and to increase human resources. The professor in a Graduate School is primarily an investigator. His concern with the students who come to him is to engage them also in investigations of the sort which occupy him, to direct their efforts, and so through practice in research to train them ultimately to become investigators in their own right.

We conceive research in Religious Education to involve in principle the same sort of scholarly activity as constitutes research in any of the other fields with which the Graduate School is concerned. The general rules of the School require that the dissertation submitted in candidacy for the doctorate "should show that the candidate has technical mastery of the field in which he presents himself, is capable of doing independent scientific work, and is able to formulate such conclusions as may in some respects modify or enlarge what was previously known." The rules of the Department of Education, within which the work in Religious Education lies, state that "the dissertation is primarily required in order that the student may show his ability to conduct an independent investigation, in which he handles effectively the knowledge already available upon his subject and produces a con-

*The first answer to this question, prepared by Prof. Mark A. May, was published in *RELIGIOUS EDUCATION* for October. The second, herewith, is by Luther Allen Weigle, who is Horace Bushnell Professor of Religious Education at Yale University.

structive result of worth and importance. The subject chosen must be definite and of limited range, the method of investigation must be exactly formulated, the sources employed must be evaluated, and the conclusions must be fully supported."

That research in Religious Education, so conceived, can justify itself as at once scholarly and fruitful, we have no doubt. If there were questions on that point here at Yale, they were answered at the last Commencement, when the John Addison Porter University Prize of \$500.00 was awarded to George Stewart, Jr., for his essay entitled "An Outline of the History of Religious Education in Connecticut to 1861." This prize is open to all members of the University, and is offered "for the work of scholarship in any field where it is possible, through original effort, to gather or relate facts or principles, or both, and to present the results in such a literary form as to make the product of general human interest." Mr. Stewart's essay was his dissertation submitted in candidacy for the Ph.D. degree, which was conferred upon him at the same time. Brought up to date, it will shortly be published as "A History of Religious Education in Connecticut." It represents three years of painstaking investigation in a most interesting and profitable field.

There are a host of unsolved problems and untilled corners in the history of religious education—indeed the whole subject may be said to be comparatively untouched as yet. We have studied church history, the history of doctrine, the history of ethics, and the history of education, but a comprehensive study of the history of religious education remains yet to be made. Much of our graduate work at Yale is being done in this general field, partly because there are splendid materials at hand in the University Library, partly because the historical method seemed to furnish a profitable and much-needed approach to the complex problems of religious education today.

You will not expect me to catalog particular problems in so vast a field; and I will but mention certain pieces of work that are in progress. The Rev. C. H. Brewer has nearly completed "A History of Religious Education in the Protestant Episcopal Church" which he will present in candidacy for the doctorate next June. Another graduate student is at work upon the history of religious education in Massachusetts, upon which he will present a dissertation in 1923. One of the members of the department is working at a monograph upon Jean Gerson, with translations of his tractate "On Bringing Little Children to Jesus Christ" and other writings on religious education. Individual students are working upon Caesarius of Arles, Theodulf of Orleans, and Rhabanus Maurus. A brief study of my own, on the development of penance in the Roman Catholic Church, to the displacement of the early catechumenate, was delivered last spring as the Holman Lecture on the Augsburg Confession at the Lutheran Theological Seminary in Gettysburg, and will shortly be published. I am engaged this year, with Dr. O. A. Petty, in the preparation of a syllabus and source-book in the history of religious education, which we plan to publish in the fall of 1922.

In a second great group the problems are psychological. They concern the moral problems and religious needs of developing childhood, youth and manhood and womanhood; the psychology of ideals and of appreciation; the psychology of leadership and of public opinion; the psychology of

religious experience in its varieties; the problem of tests and standards of moral and religious development; and the like. With problems of this group we have done little as yet, though two students have entered the Graduate School this year who expect to find the subjects of their dissertations in some one of this group of problems.

A third group of problems concerns curricula of religious education. Here we are doing more. A student who will present his dissertation in 1923 is at work upon the curriculum for the junior department of the church school. The M.A. degree has been awarded for theses on the place of memorization in religious education, with a suggested memory curriculum, and on a curriculum of religious education for the church schools of Japan. Individual students are now making studies of the International Uniform Lessons in the various stages of their development, with a view to determining the adequacy of the system as the instrument of Bible study, and exhibiting the character of the departmental adaptations which are embodied in the Improved Uniform Lessons of the past few years. There has been no end of opinion expressed on these points; and we are anxious to get the facts, as far as they can be gotten.

L. A. WEIGLE.

A BRIEF STATEMENT*

I have a feeling that the term "research" is sufficiently well defined in academic circles and that workers in the field of religious education can proceed with their inquiries and investigations on the basis of the usage generally accepted in graduate schools. I think there is need first for the endowment of research in the field of religious education in a number of graduate centers so that the present resources of these centers can be capitalized for work in this field. Second, I think there is need of cooperation among those who are doing research work for conferences of college men engaged in research work for the purpose of exchanging information and arranging for certain division of labor which will prevent duplication of effort and for the purpose of projecting general surveys and inquiries over larger areas, in which uniformity of method is necessary.

WALTER S. ATHEARN.

*Quoted, by permission of Prof. Athearn, from a letter on the subject.

SURVEY OF WEEK-DAY WORK

Professor Erwin L. Shaver, of the chair of Religious Education at Hendrix College, Conway, Arkansas, has been engaged to make the intensive field survey under the direction of the special committee on survey, and he is already at work.

The co-operation of all persons interested is especially solicited in the matter of information regarding new schools. Since there is no system for the registration of schools it might easily—and very unfortunately—happen that some schools would be omitted from the general survey.

"Religious Education" in Colleges

A COMMISSION REPORT

A Commission of The Religious Education Association* having been appointed on "Courses and Departments of Religious Education in Colleges," and having made some studies of that subject, met at the Rochester Convention with a similar Commission appointed by the International Sunday-school Association, The Sunday School Council and the Council of Church Boards of Education. The United bodies of these commissions adopted the following recommendations, which have been presented to the Committee on Education of The Sunday School Council, approved by the R. E. A., and are to be presented to the Council of Church Boards of Education.

Recommendations:

I. That colleges upon religious foundations pursue the policy of offering sufficient work in Bible, the Christian religion, and various subjects related to religious education to prepare their students for intelligent support and leadership of religious education in their home churches and communities.

II. That the total amount of work contemplated as a minimum be one-fourth of a four years' college course, or, in the usual terminology of the colleges, thirty semester hours.

III. That a certificate in religious education be granted to students who upon graduation have completed the work herein described.

IV. That the subjects and the approximate number of hours allotted to each subject be:

1. Bible	6 semester hours.
2. Teaching Values of Bible Material.....	3 " "
3. Curriculum	2 " "
4. The Christian Religion.....	3 " "
5. Educational Psychology	3 " "
6. Introduction to the Study of Religious Education	3 " "
7. Teaching the Christian Religion (with Observation and Practice).....	4 " "
8. Organization and Administration.....	3 " "
9. History of Religious Education in America	3 " "

These four items were reported to the Religious Education Association, which was meeting while the Joint Commission was in session, and were approved for substance, details being left for further consideration by the Commission.

The Commission, acting through Mr. Brown and Mr. Coe as a sub-committee, subsequently formulated the following suggestions:

Content and Emphasis:

While not desiring to outline any courses, the Joint Commission further

*The Commission of the R. E. A. was composed as follows: Professor George A. Coe, Chairman; Professors Herbert F. Evans, Pacific School of Religion; Fletcher H. Swift, University of Minnesota; John E. Stout, Northwestern University; I. W. Warmingham, Boston University; G. Walter Fiske, Oberlin Graduate School of Theology; William J. Mutch, Ripon College; Muriel Streibert, Wellesley College; Presidents D. J. Cowling, Carleton College, and Henry N. Snyder, Wofford College.

offers the following suggestions with reference to content and emphasis in each subject:

1. *Bible.*

The aim should be an intelligent appreciation of the Bible as a whole; understanding of the historical situations represented in its various parts; realization of the permanent significance of its great message, and readiness to use its resources for the needs of today. In presenting this subject the method of bare outlines should be avoided; rather, the general perspective should be made vivid by detailed study of a few typical parts, and students should be trained in the use of the sources.

2. *Teaching Value of Bible Material.*

The necessity for instruction upon this topic grows out of two considerations: The great extent and variety of biblical literature, and the wide differences between pupils in point of experience and spiritual need. The word of truth must be "rightly divided." Hence, (1) Specific material must be selected to fit different ages and needs. In this matter good judgment is required of the teacher as well as of curriculum makers. (2) Within the material thus selected the specifically Christian values must be apprehended and brought into the foreground. These requirements necessitate a canvassing of the more significant portions of the Scriptures with such questions as these in mind: For what ages is this passage appropriate? What problems of Christian living might it help solve? Viewed from the standpoint of the mind of Christ, what is the main point?

3. *Curriculum.*

This should be a study both of existing curricula and of the principles of curriculum making. Especial attention should be given to a study of how to select the right curricula not only for particular schools, but also for particular classes within the schools.

4. *The Christian Religion.*

An objective study of the Christian religion as a "going concern" in the twentieth century, including what the recognized leaders of the churches regard as the essentials of Christian living, what the churches are actually doing in their effort to Christianize every phase of life, and their program for the future, beginning in the local community, and reaching out to the remotest and most inaccessible parts of the world.

5. *Educational Psychology.*

The usual courses in educational psychology can be made suitable for teachers of religion by a few modifications. Indeed, the problems of public-school teachers and of church-school teachers are almost identical in such matters as original nature, interest and attention, habit formation, memory, thinking, transfer of training, fatigue, and individual differences. But the subject of motivation needs more attention than it commonly receives—motivation not merely in the pupil's approach to particular school subjects, but also and especially in the formation of life purposes as a citizen and as a member of a religious communion. In the study of original nature, native tendencies that underlie social and anti-social attitudes and conduct are of predominant importance. The analysis of habit should not omit the formation and the transformation of likes and dislikes, opinions, prejudices, loyalties, and ideals. How a self is formed, and how group minds are formed and modified are likewise essential problems.

6. *Introduction to the Study of Religious Education.*

The purpose of this study should be not only to develop a broad outlook upon the meaning of education in general and of religious education in particular, but also to give point to thought and planning with respect to practical issues of our day. The specific aims of Christian education should be made clear, and likewise the place of education in the Christian plan for the reconstruction of society. The aims and methods of Christian education should be compared with those of the public schools, and the respective educational functions of the church, the family, and the state should be considered. The philosophy that underlies particular types of religious education should be made clear. Finally, the child's relation to God, the nature and process of religious growth, the meaning of worship (with the educational use of it), and the meaning of church membership, should be included.

7. *Teaching the Christian Religion (Observation Work and Practice Teaching included).*

The student of method needs to learn what methods of teaching religion now in use succeed, and why they succeed. This implies not only familiarity with general standards for judging teaching, but also acquaintance with the details of the various processes involved. Training in making lesson plans, in story telling, in questioning, and in observing children should be required. Wherever observation of teaching and practice in teaching can be properly supervised, they should be included.

8. *Organization and Administration.*

One of the most difficult, and likewise fruitful, fields of Christian service in our generation is the organization and direction of the available educational energies of the churches. The old conception of building a Sunday school is now superseded by the necessity of a program that includes week-day instruction, vacation time, and likewise a multitude of activities and groupings of children and young people. Moreover, the point from which to view all this is no longer the isolated church society, but groups of churches, the community, whole denominations, nation-wide and world-wide agencies. College students need to know what is happening in these directions, and they need to know it in such concreteness and detail that they will be able to take the lead in the educational organization of their own churches and communities.

9. *History of Religious Education in America.*

The special problems of teaching and of organization have their setting in a larger whole, namely, the life of the churches, the life of the nation, and changing social conditions. The worker must see his work in this perspective, or he will not grasp its full significance. He needs particularly to understand contemporary developments of religious education in his own country. The history of the Sunday school in America, especially the reform movement of the twentieth century and its forerunners; the setting of the Sunday school in the larger whole of religious and moral education; the secularization of the public schools—why it occurred, and what the present laws and policies are with respect thereto; developments in the educational outlook and work of the churches and of communities as determined by growing knowledge and

by social changes,—these topics are of immeasurable importance to the Christian citizen of either the United States or Canada.

Relation to Other Subjects of Study.

The Commission would emphasize the point that what is here proposed is not a course of training for professional workers in religious education; much less is it a theological course or a substitute for one. It is hoped and believed that out of the studies here sketched will arise now and then an interest and an ambition to give one's whole life to one or another Christian calling as an occupation. The Commission has not felt called upon to raise the question what further opportunities the colleges might possibly offer to such students. Our recommendations are limited to the minimum that seems to us necessary in order that our people may understand the Christian culture that they inherit and the rudiments of Christian living in the world of today.

Who Should Teach These Subjects?

The treatment of religious education should not be less serious, thorough, and technical than the treatment that "general" education receives. In both fields technically equipped specialists are required as teachers. A temptation will arise to entrust some or all of the subjects that have been named to the "handy man" of the faculty; or to append them as secondary duties to the schedules of teachers whose training and first interests lie elsewhere; or to appoint someone as teacher on the ground of availability and cheapness; or to group existing courses that deal with the Bible, religion, and education, and call them "religious education." Administrators should clearly understand that what is required is not a new name for an old thing, nor merely new permutations and combinations of courses and students. Our recommendation concerns a new branch of study with specific aims and subject matter of its own, together with a new approach to certain older subjects. Effective education in this field cannot begin too soon, for the need is tragically imperative; yet it would be less evil to wait indefinitely for proper conditions of income, teaching staff, and library than to substitute anything whatever for high grade teaching.

CONVENTION ANNOUNCEMENT

Plan for the March Meeting Changed

THE TOPIC WILL BE "WEEK-DAY RELIGIOUS EDUCATION"

When the Executive Committee of the Council, charged with the duty of planning the program for the Chicago meeting next March, faced the details of its task, the following problem arose: The subject already agreed upon was "The Aims of Religious Education"; but another topic, "Week-Day Religious Education," forced itself upon us because of the rapid multiplication of week-day schools and classes, and because of the miscellaneous and undigested character of experience in this field. The Committee considered whether two topics of such general interest could be dealt with, but no combination of this kind seemed possible without weakening one or both discussions. Postponement of the discussion of "Aims" seemed to be more practicable than postponement of the other topic. Therefore the Committee decided, with the heartiest approval of the President of the Association and of other officers in Chicago, to make "Week-Day Religious Education" the theme of the Chicago meeting, and to refer to the Council at its session in Chicago the question of the future handling of "Aims."

A survey of existing conditions is necessary, of course, as a part basis for the discussions. Some data are already known; others can be secured by correspondence. But the most important data of all require a survey of typical schools by an experienced outsider who shall see the schools in operation, find and interview the key persons involved, and follow up significant leads by intensive study. It is vital, of course, that these typical schools should all be approached with the same questions in mind, and that thoroughness should be assured. In this way, and in this only, does it appear to be possible to reach authoritative insight into the dynamic factors. We want to know what works, and why; and what does not work, and why; and we want to be able to compare one plan with another in the light of fundamental educational considerations.

In short, an employed field surveyor is required. It is a pleasure to announce that these considerations have so appealed to the Committee on Social and Religious Surveys, which is carrying forward the Interchurch Sunday-school survey, that an adequate appropriation has been made for a three-months' intensive study of the sort above described. The Religious Education Association is recognized as the appropriate organization for sponsoring the project, and indeed the purpose is to have as many results as possible published before the Chicago meeting. Details of policy will be in the hands of such members of the Executive Committee of the Council as can be brought together for face-to-face consultation, together with Mr. Galen M. Fisher as representative of the Committee on Social and Religious Surveys, and three advisers representative respectively for public education, the Sunday School Council, and the International Association. The Committee on Survey has secured as field surveyor Erwin L. Shaver, Professor of Religious Education at Hendrix College, Conway, Ark.*

*One time Director of Religious Education at Decatur, Illinois (First Methodist Church); subsequently Assistant in the Department of Religious Education at Union Theological Seminary; member of the Council of Religious Education.

Details of the program for the Chicago meeting, on the other hand, are committed to a Program Committee made up of members of the Council, public educators, Sunday-school leaders, etc., who reside in or near Chicago. The general plan is to have a few papers to open topics—only a few—and to reserve abundant time for discussion from the floor. All members of the Association, of course, together with invited guests, will have the right to participate in all discussions.

The personnel of the two committees is as follows:

Committee on Survey: Prof. George A. Coe, Chairman; other members of the Executive Committee of the Council: the Rev. Lester Bradner, Miss Adelaide T. Case, Prof. Hugh Hartshorne, Miss Anna V. Rice (as substitute for Miss Ethel Cutler who sails shortly for India), Mr. Galen M. Fisher, counsellor on behalf of the Committee on Social and Religious Surveys, Professor James F. Hosis (as representative of public education). The Rev. Lester Bradner, already a member, as fraternal representative of the Sunday School Council. A corresponding representative of the International Association has been designated, and his acceptance is now awaited.

Committee on Program: Prof. Theodore G. Soares, President of the Association; Henry F. Cope, General Secretary; Prof. J. M. Artman and Prof. Norman E. Richardson, members of the Executive Committee of the Council; Prof. Frank G. Ward, Prof. John E. Stout, Mr. Charles W. Shinn, Mr. Charles D. Lowry, Dr. George Platt Knox.

SUGGESTIONS ON

THE WEEK-DAY SCHOOL CONFERENCE

PRESSING QUESTIONS CONCERNING WEEK-DAY RELIGIOUS EDUCATION

The plans for the Chicago meeting in March do not contemplate an audience passively listening to predigested conclusions, but rather an Association thinking its way through difficult problems by means of study and discussion. The importance of the results will depend in large measure upon how many of our members come to Chicago bristling with questions that grow out of knowledge rather than ignorance. In these specialized conferences we have the "open door"; let us not enter with full mouths but empty minds! Rather, let us one and all "get up" on the subject in advance. This means reading, observation, and thinking.

A large part of the essential information will be found in two recent books having the same title, *The Week-Day Church School*, one by Dr. Cope (Doran, publisher), the other by W. A. Squires (Presbyterian Board). Readers who desire to pursue any point further will do well to consult the bibliography that is included in this volume or the list published in *RELIGIOUS EDUCATION*, February, 1921, pp. 37-41.

In many communities reading can be accompanied by direct observation of week-day religious schools in operation. The more intelligent observation we have back of the discussion in Chicago the better.

As indicated in another place, fresh information is to be sought by means of an entirely new survey, which is to include the observations and analyses of a field investigator. It is hoped that a considerable part of the results of this survey will be printed in the February number of *RELIGIOUS*

EDUCATION. Other parts will perhaps be pre-printed in the form of pamphlets to be made available for those who make application.

To stimulate our thinking still further, it is proposed that we have an interchange of questions for the sake of sifting out for the Chicago discussion those that are of paramount immediate importance. To this end the members of the Executive Committee of the Council have co-operated in the preparation of the list that follows. Please understand that this is not the program of papers or topics for the March meeting, but only a preliminary assemblage of problems from which selection may (or may not) be made for the program. It should be said, further, that some members of the Committee just named regard some of these problems as fruitless at the present time. In short, what the Committee desires to do is simply to stimulate reading, observation, and thought, and to obtain from members and other interested persons further suggestions as to questions that merit consideration. Here is the list:

PROBLEMS FOR DISCUSSION

I. Can we not devise, and through the coming meeting of the Association bring into current usage, better terms than "week-day religious instruction" and "week-day religious education"? If you think so, please offer proposals at the earliest possible date so that they may be assembled and announced in the February issue.

II. Just what do we desire to accomplish by week-day religious education? To do more of the same sort of thing that the Sunday schools are doing, or to put into operation a new conception of religious education? Are week-day schools to be schools of religious life? If so, what should be included in the concept, "religious life"?

III. What children do we expect to reach by these schools? If we expect to recruit unchurched children, and at the same time to care for church children, how is the work to be adapted to the two sets? Can the two be taught together? What are the best methods of reaching the unchurched?

IV. What is to be done in view of the fact that different and even opposing views of religion are held within almost any constituency?

V. What should these schools do with such current religious problems as:

The welfare of the local community?

Permanent world peace?

Industrial justice?

Race friction?

VI. To what purpose, in what forms, and to what extent should worship have a place? How relate week-day worship to Sunday worship in Sunday school and in church services? How relate it to devotions at home?

VII. How unify the instructional work of week-days with that of Sunday? What is the effect of having trained teachers during the week and untrained ones on Sunday? In general, how can a church have a really unified church school?

VIII. How many class sessions a week are desirable? How many are practicable?

IX. Are not the daily programs of children already overcrowded?

How find time for more? How much home work have we a right to expect?

X. How can we best coordinate the various administrative authorities, as pastor, director of religious education, church board, community board, superintendent, teachers, parents?

XI. What are the demonstrable advantages and disadvantages of:

1. Schools administered by individual churches?
2. Those administered by denominational agencies?
3. Those administered by interdenominational agencies?
4. Those administered by non-denominational bodies?

XII. What official relations with the public schools are desirable? What unofficial relations?

XIII. What does experience show as to the best coordination of the time schedule with that of the day school? Is it best to give the religious teaching before school hours, during school hours, after school, on Saturday? How about a lengthened session on Sunday?

XIV. What coordination with vacation schools of religion is desirable and practicable?

XV. Problems of finance: 1. What should be included in the budget, and how should the items thereof be proportioned? 2. What are the best ways of developing a supporting constituency? 3. How raise funds? Should teachers act as solicitors? 4. What should be the wage scale for teachers? 5. What administrative economies are possible, as by standardizing supplies, cooperative buying, etc.?

XVI. What methods of teaching in the week-day schools are showing the best results? What methods are unsatisfactory? What should be the relation between methods in the public school and in the school of religion? Between Sunday school and the week-day school of religion? Suppose, for example, that the public school clings to "formalistic" methods? Or, suppose that it is using "project" methods? How avoid fads?

XVII. How should pupils be grouped? How close must gradation be in order to secure efficient teaching? Should intelligence tests be used for the purpose of grading pupils?

XVIII. How is the work of the school to be tested? What measurements are now available, and what ones should be devised? What sort of record system contributes most to efficiency?

XIX. What is the value of the instructional material now in use? What more is needed? How should the course of study be chosen? Is there any danger that church authorities not versed in education will use the school for short-sighted ends? Is there danger of perpetuating dogmatism and sectarianism?

XX. What should be the qualifications and training of teachers? Should all teachers be compensated? What will be the effect of repeating in these schools the Sunday-school experiment with untrained teachers? What can be done to promote the growth of teachers in service, and the development of a profession of teacher of religion? What further facilities for the training of teachers and of prospective teachers are needed?

GEORGE A. COE,

President of the Council.

A Religious Activities Organization in College*

A FORM OF CONSTITUTION

PREAMBLE. Feeling the need of closer co-operation among the various religious organizations ministering to the spiritual life of the student body and desiring to correlate and coordinate them in such way as to avoid needless duplication of effort, while at the same time designing to conserve and promote the best interest of each organization as of each student we, the cabinets of the said religious organizations, have adopted the following constitution:

ARTICLE I. NAME. The name of this organization shall be THE RELIGIOUS ACTIVITIES ORGANIZATION IN ELON COLLEGE.

ARTICLE II. PURPOSE. The purpose of the organization shall be that set forth in the preamble of this constitution, modified and enlarged from time to time as experience may suggest and the constituent bodies decide.

ARTICLE III. MEMBERS. The members of this organization shall be the cabinets of the Y. M. C. A., Y. W. C. A., Christian Endeavor Society, Student Volunteer Band, College Sunday School and Ministerial Association, with such other allied religious organizations as may by vote be admitted.

ARTICLE IV. OFFICERS. The organization shall have as its officers, a president, vice-president, secretary and treasurer, whose duties shall be those prescribed for such officers in Roberts' Rules of Order. These officers shall be elected by the cabinet members of the constituent bodies and may be chosen from the whole group of college students. Other officers may from time to time be added, as the organization may decide.

ARTICLE V. DEPARTMENTS. The organization shall have as many departments as there are constituent bodies and the cabinets of these bodies shall constitute these departments. These departments shall report to the proper outside organizations the work of their respective department and be responsible for the development of the same upon the campus. The college honor points shall not be affected by this change of name.

ARTICLE VI. COMMITTEES. The organization shall have the following committees: Group Meetings, Study Courses, Social Activities, Budget, Membership and Community Service, and such others as may from time to time be added. Each committee shall have six members, one for each constituent body. The president shall appoint these committees after consultation with the president of each constituent body.

ARTICLE VII. DUTIES OF COMMITTEES. Section I. *Group Meetings.* This committee shall arrange for as many prayer and discussion groups and other types of meetings as in its judgment is wise. There shall be at least one monthly public service for all the groups and all group meetings shall be held at the same time. There shall be prayer and discussion groups as follows: Y. M. C. A., Y. W. C. A., Christian Endeavor, Student

*This is the Constitution adopted for the common organization of religious bodies at Elon College, North Carolina.

Volunteer Band, and Ministerial Association. Other groups may from time to time be provided. Whenever any group numbers more than forty, it shall be divided.

Section II. *Study Courses.* This committee shall construct a program of Christian themes for the year and arrange with the Sunday School Superintendent to have them given in the College Sunday School classes.

Section III. *Social Activities.* This committee shall have charge of the stunts and other social activities of the constituent religious bodies.

Section IV. *Budget.* This committee shall canvass the student body to raise the budget submitted by them for the constituent religious bodies and adopted for the year for each, using the weekly envelopes system of collections for the pledges secured.

Section V. *Membership.* This committee shall look after securing members, attendance and such other items as naturally fall to such a body.

Section VI. *Community Service.* This committee shall articulate its work with the Department of Religious Education of the College, assisting in every way possible, particularly in the week-day religious work, the supervised play, the Boy Scouts, and Camp Fire Girls, now being conducted for the Elon graded school pupils, and also taking part in the work for the negroes and the Christian Orphanage, to be inaugurated, and in such other work as may from time to time be instituted.

ARTICLE VIII. AMENDMENTS. This constitution may be amended by a two-thirds vote of the cabinets of the constituent bodies and the organizations officers, after a month's notice has been given on the college bulletin boards. By-laws may be passed at any meeting by a two-thirds vote of those present.

BY-LAWS. 1. All young women members of the prayer and discussion groups shall be counted as members of the Y. W. C. A., and so reported to the national organization.

2. All young men members of the prayer and discussion group shall be counted as members of the Y. M. C. A., and so reported to the national organization.

3. All, both young men and young women, members of the prayer and discussion groups, shall be counted as members of the Christian Endeavor Society and so reported to the national and denominational organization.

4. The conditions of joining the Ministerial Association and Volunteer Band must be strictly adhered to in counting their membership.

5. Study courses may be reported for each organization, its department determining the method of arriving at the membership.

6. Whenever the field representatives of any constituent body visit the college, they shall deal with the department of the Religious Activities Organization, having to do with that particular kind of work, and not with the officers of the Religious Activities Organization.

7. No membership fee shall be charged any member of any constituent body, though subscriptions may be taken for such purposes as the department may recommend and the Religious Activities Organization approve.

8. Each department shall vote out the part of the budget that falls to

it, the treasurer of the Religious Activities Organization having first received and paid the same over to the proper department treasurer.

9. Only one regular business meeting a month shall be held, on the second Tuesday of each month, at 4 p. m. Called meetings may be held when necessary, but should not be held more than once a month in the afternoon.

10. Meetings of the departments and of the committees may be held whenever necessary, but should not be held more than once a month in the afternoon.

11. Should any cabinet member of any constituent body be elected to an office in the Religious Activities Organization, his office in the constituent body, by such election becomes vacated, and that body will be expected to elect his successor.

12. Elections to all departments shall be held on the second Tuesday afternoon of May, each year.

13. Officers of the Religious Activities Organization shall be elected on the third Tuesday afternoon in May, each year.

14. No person shall serve as a member of more than one department.

15. A member of a department may also serve on one committee, but not on more than one.

16. Enrollment in and attendance on the Study Courses shall be voluntary, but two absences in a month except for sickness or other providential cause, shall exclude a member from a course.

The Committee on Social and Religious Surveys, composed of Dr. John R. Mott, Professor E. D. Burton and R. B. Fosdick, have authorized a modern scientific survey of the theological seminaries and religious training schools of the United States and Canada. Dr. Robert L. Kelly, executive secretary of the Council of Church Boards of Education and the Association of American Colleges, has been made Director of the Survey. An Advisory Committee has been appointed of which Bishop Charles H. Brent is chairman. Other members are: Bishop Thomas Nicholson, Methodist Episcopal Church; Dr. Wallace Buttrick, of General Education Board; Professor John M. Coulter, of the University of Chicago; Dean Charles R. Brown, Yale Divinity School; Principal D. J. Fraser, of Montreal; President W. D. Mackenzie, Hartford Theological Seminary; President George W. Richards, The Theological Seminary of the Reformed Church in the United States; Rev. H. T. Kerr, of Pittsburgh, and Professor Kenneth S. Latourette of Yale. Additional names are being added to this Advisory Committee.

The expenses of this survey are being met by wealthy philanthropists of New York who are keenly alive to the present crisis in ministerial training and anxious to see an adequate system of ministerial preparation in the two countries.

Sunday-School Progress in Japan

BY HORACE E. COLEMAN*

The World's Sunday School Convention held in Tokyo last year made a deep impress on the religious workers of Japan. This was done in three definite ways. First, through the religious and secular press. Second, by the visits of the delegates to different parts of the country—seventy cities having been reached by them. Third, by the delegates who came from all parts of Japan and who took information and inspiration back with them. We have just finished touring about fifty cities that took special interest in making preparations for the World's Convention, and find that the interest in the Sunday School movement is great everywhere.

From the funds raised locally for the convention 50,000 yen was left after all bills were paid, and this has been invested in a lot opposite the City Y. M. C. A. where it is hoped to erect a building in about two years. The National S. S. Association have appointed a building fund Secretary, and plans are now being made to raise 100,000 yen in Japan, and the World's S. S. Association is going to undertake to raise \$75,000 in America for this building. The National Y. M. C. A. have a building erected from funds entirely from America, but this will mean that half of the funds will be raised in Japan. There are now 104 branch associations in Japan, and 70 of these were represented at the recent National Convention in Osaka when great enthusiasm was shown for the work. A new budget of over 14,700 yen was adopted, this being more than three times as large as it was at the World's Convention, and includes the addition of a special secretary for the Children's Division besides the General Secretary and office force, and besides the World's Sunday School representatives. It was decided to have the National Convention every two years and in the alternate years to hold district Conventions. A resolution was also passed to hold this year some district Conventions for which a Committee was appointed to raise 1,000 yen besides the regular budget, and with this to hold as many district Conventions as possible in the places that should be reached first. Besides these Conventions, the World's S. S. representatives are taking the lead in holding a Summer School for training teachers at Karuizawa. This has been held for four years with an average attendance of about 100 workers from all over Japan. One or two other five-day institutes will be held also, probably in Kyushu and Hokkaido. The enthusiasm reached a high point when one delegate in reply to questions concerning the budget said that we ought to make the budget as large as was necessary to do the work, this was God's work, and the money could be gotten for it. Furthermore, he said he would be willing to be responsible for 4,500 yen a year for the movement. This man was unknown until he came to this Convention.

A new General Secretary of the Japan S. S. Association was ap-

*Secretary for Japan of The World's Sunday School Association.

pointed just before this Convention. He is Mr. Shioichi Imamura, for the past year a professor in the Disciples Theological school near Tokyo. Mr. Imamura is especially well fitted for this responsible position. He was for a few years the private secretary of one of the Governors of Formosa, and later had experience as a business man in Osaka. While there he lost his wife and three children, and as a result of that experience determined to give his life for the sake of other children. After that he went to America and spent three years in Transylvania College, Lexington, Kentucky, where he took a B.D. degree. The following year he spent in New York studying at Union Seminary and Columbia University where he took the Master's degree (M.A.). For the past year Mr. Imamura has been conducting a model Sunday School in connection with the institution where he has been employed. He has a knowledge of what the work ought to do and vision also; so we are expecting great things in the immediate future for our S. S. movement in Japan.

A small prospectus has been issued announcing the plans for the development of our Summer School at Karuizawa, the largest Summer resort. It is proposed to build an auditorium and four dormitories. This equipment is absolutely necessary before this institution can develop, as the Japanese church and the foreign auditorium in the place are too much occupied to accommodate this institution, and the hotels are so crowded that it cannot be well provided for. Scholarship money is needed also to help earnest S. S. teachers to come from different parts of the country.

Notes

The Rev. Chester F. Dunham has become an Associate Secretary in the Chicago office of the Congregational Education Society.

Information on week-day schools of religion indicates fully fifty communities beginning that work this Fall.

Boston University has grown from an enrollment of 1,500 in 1911 to 10,000, including 400 in Religious Education.

An Institute of Religious Education, for church workers, is held at the University of Chicago every Monday night during the winter.

The Sixteenth Convention of the International Sunday School Association is announced for Kansas City, June 21-27, 1922.

The first Teacher-Training Institute in Argentina started out with one hundred enrollments and was organized by the Rev. George P. Howard.

The annual meeting and conferences of the Board of Missionary Preparation will be held December 8th to 10th.

The Graded Bible Stories, published by Professor Wm. J. Mutch at Ripon College, have been translated into Chinese and have already reached their third edition in use in the schools in that country.

An article on suitable hymns for children, under the title of "What Is Good Music," by Milton S. Littlefield, appears in *The Church School* for November. It will be found to be very helpful.

It is stated that Wilmington, N. C., one of the relatively smaller cities, has six churches which either have just completed or are building new educational structures, the total cost being given as nearly half a million dollars.

"Earth and Her Children" is the title of a pageant play given at Homerton College, Cambridge, England, to teach the brotherhood of man and the necessary unity of all peoples.

The School of Religious Education and Social Service, of Boston University, has outgrown its quarters again and has now been housed in the fine building at the corner of Temple and Derne Streets.

The catalog of the North Woodward Avenue Congregational Church School shows a well-balanced variety of activities in Religious Education under the direction of Mr. George S. Yapple.

The Extension department of Columbia University, Union Theological Seminary and New York City Sunday School Association co-operate in conducting a Community Training School at Union.

Over two hundred of the employed field workers of the American Baptist Publication Society are enrolled in the correspondence courses by that society.

The Knights of Columbus Historical Commission offers a series of prizes, from five hundred to three thousand dollars for original studies in American history.

Rev. Robert M. Hopkins, Sunday School Secretary for the Disciples Church, is now Acting General Secretary of the International S. S. Association, with Dr. Marion Lawrance as Consulting General Secretary.

The Disciples communion has called H. L. Pickering as superintendent of Young People's Work in the Department of Religious Education. In the same department Miss Deetsy Blackburn becomes elementary worker among negro churches.

In addition to colleges already mentioned in this magazine the Southern Methodists have established chairs of Religious Education at Millsaps College, Jackson, Miss., Trinity College, Durham, N. C., Woman's College, Montgomery, Ala., Grenada College, Grenada, Miss.

Prof. James S. Seneker takes the chair of Religious Education for the current academic year, at Southern Methodist University, Dalls, in place of Prof. Jesse L. Cunneggim, who has become president of the Scarritt Bible Training School at Kansas City.

The John Addison Porter prize of \$500 at Yale University was won by George Stewart, B.A., LL.B., a student majoring in religious education, for the essay title, "An Outline of the History of Religious Education in Connecticut to 1861."

The National Congress of Mothers and Parent-Teacher Associations is publishing a series of useful pamphlets on "The Ideal Home." They are planned for use in parents' meetings, and may be obtained from Mrs. Milton P. Higgins, 228 West Street, Worcester, Mass.

George Peabody College for Teachers, Nashville, last year added a department of Religious Education, Prof. L. W. Crawford in charge. This year the work has been extended to include a course on Theory and Practice in the Correspondence Study Department.

A report from the Council of Church Boards of Education shows that seventy-one theological seminaries in the United States report an increase in enrollment for the current year, and that fourteen institutions show no increase. The percentage of gain runs from ten to one hundred with the prevailing number around forty or fifty.

The Third International Moral Education Congress will be held in Geneva in July or August of 1922. The preceding congresses were held at London in 1908, and at The Hague in 1912. The Hon. Secretary is Mr. Frederick J. Gould, Armorer, Woodfield Avenue, Ealing, London, W 5, England.

In an effort to give training to leaders for dramatic work in Religious Education, a "Dramatic Institute for Church Workers" is to be held in Boston, with sessions three times weekly, from Nov. 7th to Dec. 12th, under the auspices of the Dramatic Department of Community Service of Boston.

A similar course is offered by The Drama Department of New York Community Service.

The R. E. A. and the Council of Church Boards of Education co-operated with the local forces in a two-days' conference at the University of Wisconsin. Prof. Charles F. Kent gave three lectures and the presidents and officers of colleges through the state enriched the program on "The Religious Education of University Students." The meetings were held on November 21st and 22nd.

The National Training School in Religious Education (the first of its kind in Canada), held under the auspices of the Religious Education Council of Canada at Geneva Park, Lake Couchiching, August 29 to September 3, had a registered enrollment of sixty-eight, including fourteen general secretaries of Religious Education, both national and provincial; eight boys' work secretaries; thirteen girls' work secretaries; two secretaries of children's division; fourteen ministers who are members of boards of Religious Education; four Y. W. C. A. secretaries; four Y. M. C. A. secretaries; one director of Religious Education; one professor of Religious Education; six interested volunteer workers.

THE WISCONSIN BRANCH

The second "General Assembly on Religious Education" was held at the University of Wisconsin, November 21-23, under the joint auspices of The Wesley Foundation of Wisconsin, the Council of Church Boards of Education and the R. E. A. The University Convocation was made a part of this occasion and the address was given by Prof. Charles F. Kent. Other addresses in the conference were given by President E. A. Birge; Prof. E. A. Ross; Rev. B. F. D. Ivins, Nashota House; Dr. R. W. Gammon, Chicago; Pres. Silas Evans, Ripon; Dean George C. Sellery, Dean Louise F. Nardin, Wisconsin; Prof. T. Gavin, Nashota; Rev. John Mitchell Page, Illinois; Dr. Henry F. Cope; President Samuel Plantz, Lawrence; Dr. O. D. Foster, New York; Rt. Rev. Reginald Weller, Fond du Lac.

At this Assembly it was voted: To form the body into the "Wisconsin Branch of the R. E. A."; to appoint four commissions; on Religious Education for Grade and High School Students; Religious Education for College Students; Religious Education for Normal School Students; Religious Education for University Students. President M. A. Brannon was made chairman of the executive committee. Several of the papers presented at the Assembly will appear in RELIGIOUS EDUCATION.

Book Reviews

THE NEW PROGRAM OF RELIGIOUS EDUCATION, George H. Betts. (Abingdon Press, 75c.) Professor Betts sees that we are passing, in North America, from the period of scattered agitation, with doubt and suspicion, to that of widespread awakened interest in religious education, and in this book he definitely faces the men and women of the church and explains in clear terms just what this movement means, why it has arisen and what it involves to organized religion. He sketches rapidly the changing concepts and resultant conflicts of opinion and purposes of the past few decades, and then takes up the real significance of religious education in relation to the evangelistic purposes of the church. It is evident that the success of churches in the past has depended on the use of the teaching method; then the question arises, Why has this method fallen so largely into disuse? This has been due, in part, to disproportionate stress upon other activities, and, also, to the fact that in the training of ministers the educational aspects of their duties have been overlooked. Dr. Betts makes a straight-forward statement of the changes needed if the church is to adopt an educational program; they are: reforms in the professional training of the ministry; a specialized ministry of education; new emphases and proportions in church programs; adequate educational budgets, and the application of educational standards to the work of the church schools. In conclusion the various developments of the new program are rapidly sketched. Altogether this is exactly the sort of presentation that is needed today. We have had a number of treatises intended for those who were familiar with modern ideals in religious education; we have needed, and we now have, an argument which respects the intelligence of the layman and which lies within his comprehension.

H. F. C.

THE PARENT AND THE CHILD, Henry F. Cope. (Doran, 1921, \$1.50.) Is one of the most concrete and suggestive discussions of home problems yet published. It follows the case method and introduces us directly to actual and very typical home situations. The author has selected, from his broad experience as consultant with parents, twenty-five vital home questions relating to the nurture of children which have troubled and perplexed thousands of parents. It includes a broad range of topics in interesting variety, from street manners, the problem of bad language, family bickering, children's lies, the use of money, to family worship and the religious difficulties of children.

The mode of approach is a novel one and the treatment is illuminating. Many of these little chapters are exceedingly well done, showing that the writer has not merely the genius for organization, for which he is so well known, but a deftness of human touch and a keenness of sympathy which swiftly finds the heart of the stated problem. He gets at the social diagnosis of his cases with the skill of a true physician and follows the analysis of the causes involved in each case with wise practical suggestions which are often just as practicable as they are far-seeing.

Individual parents will find in this little book much valuable material to fit their own home needs, but its special usefulness will be found as a text-book for adult classes in the church school and study groups who desire not only the study material Dr. Cope so compactly and concretely presents, but the classified bibliography which accompanies the suggestive questions at the end of each chapter. It is difficult to get teachers who are both able and willing to teach other parents the fine art of parenthood! This text-book is uniquely adapted to use by a class with the rotation-teacher plan, by which each member takes his turn leading discussion, selecting the special "case" among these very human chapters which comes closest to his own experience.

G. Walter Fiske.

A DICTIONARY OF RELIGION AND ETHICS, Edited by Shailer Mathews and Gerald B. Smith. (Macmillan Company, New York, 1921.) Essentially a worker's hand-book as well as a practical aid and convenience to the scholar. A book quite indispensable to the private library of every minister, student and teacher of religion and to all libraries in churches and church schools. Just as we find in the field of biblical knowledge the need for a single-volume dictionary in addition to the large works of reference so in the field of religious knowledge, outside that which is specifically biblical, there has been for some time need for a handy, single-volume, reliable work of reference, a need which this book now meets in a most satisfactory manner. In no other work lying within either the means or the usual

mental habits of non-specialists is it possible to find just the information that is here presented; and yet this information, on matters of historical or current religion and religious ideas, is just what the present-day teacher is needing and is just what is likely to be sought most frequently by the modern intelligent reader.

The editors have adhered with fidelity to the principle of constructing a work for reference rather than a collection of monographs. Each article opens with a short, pithy definition, one that usually will answer the layman's question as to the precise meaning of a term. That is followed by an irenic statement of the history, principles or simple facts involved. The greater number of the shorter articles, as well as the more extended ones, are signed by the writers, so that all through one gets the impression of careful work by persons speaking with some authority. While it is evident that the writers were selected for practical experience, sympathy and scholarly understanding of their special themes they succeed in treating each topic objectively, so that the reader feels he is securing an unbiased, usable presentation. The steady emphasis on the real and practical, the impression one gets of viewing religion as in a living, working world, the maintenance of relative simplicity of language and the non-technical treatment of almost every subject reveals a clear purpose of direct service. Altogether the editors are to be congratulated on a most useful piece of work, one that is likely to be in constant use by all ministers and teachers of religion and in frequent reference in the libraries of intelligent laymen.

H. F. C.

BOOK NOTES

THE EDUCATIONAL TASK OF THE LOCAL CHURCH, *PRINCIPLES AND METHODS*, William C. Bower. (Front Rank Press, St. Louis, 1921.) (S. 7-12.) A notable contribution to the new series of brief manuals approved by The Sunday School Council, especially valuable because Professor Bower is at pains to develop basic principles. One follows this treatment of administration with satisfaction at every step as an orderly program for a church is developed.

METHODS WITH BEGINNERS, *Frances W. Danielson*. (Pilgrim Press, Boston, 1921) (S. 7-2). A useful guide, in the new series of training texts, marked by evidences of a background of modern reading, and with useful hints to guide teachers to usable material.

METHODS FOR PRIMARY TEACHERS, *Hazel A. Lewis*. (Front Rank Press, St. Louis, 1921) (S. 7-3). Marks a distinct advance upon the teacher-training text-books in this field to which we have become accustomed. Some of the practice and observation directions are quite good, and the inclusion of this material is in itself encouraging. One needs to regard the series of texts as introductory and leading to yet more serious work on the part of teachers.

SELF-HELP IN TEACHING, *Huber W. Hurt*. (The Macmillan Company, New York, 1921, \$1.00) (K. 2). A good teacher could so guide in the use of this book as to cover its skeleton and endow it with life. Much of the best in modern method is stated here so concisely as to make its use for beginners a dubious experiment. But it does offer what many teachers of teachers are seeking in the form of an analysis of the teaching principles, and, had adequate reading references been provided, it might have been just the manual for those who must work alone.

THE USE OF PROJECTS IN RELIGIOUS EDUCATION, *Gertrude Hartley*. (Judson Press, Philadelphia, 1921, \$1.00 net) (K. 1). If the so-called "project method" simply means hand-work of an expressional character then this is a good book on the subject. It is a helpful discussion of the use of hand-work by pupils in carrying out the lesson impression; but it misses the essential elements of the project, social planning, co-operation, development through experience, and integration in the entire learning process.

A LITTLE KIT OF TEACHERS' TOOLS, *Philip E. Howard*. (Sunday School Times Company, Philadelphia, 1921) (S. 7-1). There are many helpful suggestions here, set in a simple form and evidently designed for the use of untrained teachers, although any teacher would find it worth while to be reminded of many of the principles stated by Mr. Howard.

THE CRADLE ROLL MANUAL, *Jessie E. Moore*. (Methodist Book Concern, New York, 1921, 65c net) (S. 3-1). Here is more than the mechanics of a part of the church school; the chapters on the religious nature and nurture of little children are quite clear, thoughtful and helpful. They indicate, not only careful, modern study but also first-hand, sympathetic experience.

THE EDUCATIONAL WORK OF THE CHURCH, A Reading Course, *Theodore G. Soares*. (American Inst. Sacred Literature, University of Chicago, 1914) (Q. 4).

TRAINING A STAFF, *Paul Super*. (Associated Press, New York, 1920, \$2.50) (Z. 2). Amongst the most useful practical books are those which present the long and intensive

experience of persons in particular fields. In this case the result is not only much light on professional training in Association work but one of the best introductions to and surveys of the totality of that work which we have seen in a long time.

TEXT BOOKS

THE BIBLE IN GRADED STORY, Vol. II, *The Good Neighbor*, Clara Belle Baker, Edna Dean Baker. (Abingdon Press, New York, 1921, \$1.00) (S. 9-1). This marks a decided improvement on the first volume in this grade, especially as to the selection of pictures for the stories. Thirty-one stories are retold, about one-half of them being from the Old Testament and the remainder from the New.

FOLLOWERS OF THE MARKED TRAIL, Teacher's Manual, Nannie Lee Frayser. (Abingdon Press, New York, 1921, 90c) (S. 9-6). A teachers' manual for the text-book under the same title in the series for week-day schools of religion.

THE GOOD SAMARITAN, Edna E. C. Spencer. (George H. Doran Co., New York, \$1.25 net) (S. 6). Eleven stories from the Bible are given dramatic setting arranged for children. There are evidences of thoughtful work based upon actual experience with children in dramatics, and, at least as to some of the stories, the inventive abilities of children appear to have been used. A welcome addition to the useful material in this field.

SNOWDEN'S SUNDAY SCHOOL LESSONS, 1922, James H. Snowden. (Macmillan Company, New York, 1921, \$1.50) (S. 8). This deals with the uniform lessons as arranged for the Young Peoples and Adults departments; its principal features are the handy size of the volume and the treatment of the lesson upon an expository basis, with lesson plans or outlines largely homiletical or hortatory.

SELECT NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS, 1922, Amos R. Wells. (W. A. Wilde Co., Boston, 1921) (S. 7). There is a marvelous amount of material in this book and the traditions of Dr. Peloubet's work are well sustained. But we do not remember that the sagacious founder ever went out of his way, as does Dr. Wells, to claim that the Uniform Lessons are really graded lessons or to array an attack on what he weirdly calls "the non-uniform graded lessons."

HYMN STORIES FOR CHILDREN, Margaret W. Eggleston. (The Century Co., New York, 1920) (X. 5). In plan this is precisely what has long been needed, a companion to a suitable hymnal in which are given the facts about hymns and their writers. Much of the material here is usable and helpful although it would have been worth while to consider more closely the native interests of children.

AN EXPERIMENT IN SYNTHETIC EDUCATION, Emily C. Wilson. (Geo. Allen & Unwin, Ltd., London, England, 1921) (F. 3). This little book is rich in suggestions for teachers and parents. It recounts the application of the theory of synthesis in education through the hearty cooperation of all the members of the staff of a private school, and, in doing this, it indicates clearly what the synthetic plan is, and how it is realized, and what are its benefits especially in regard to the larger aims of education. A chart for five years' work accompanies the book.

BIBLE PRECEPTS FOR HOME AND SCHOOL, Margaret Craig Higgins. (Glass & Prudhomme Co., Portland, 1921) (P. 4). Biblical passages, commonly those of a didactic character, which commend virtuous acts or warn against the opposite are arranged in an attractive manner. The book is intended, principally, for use in the home, and it will surprise many children to find this biblical material so attractive when it is arranged, as in this case, in proper literary form.

BIBLICAL

THE ENGLISH BIBLE, James S. Stevens. (Abingdon Press, New York, 1921, \$1.25) (A. 7). Contains the material for what may be a practical method of making high-school students acquainted with the English Bible. By showing the passages that stand out in our literature and how they have been used in poetry, in oratory and in general literature, it leads to a new realization of our indebtedness, it should quicken appreciation and awaken a desire to know better and more fully our "well of English." A welcome and well-arranged work.

JESUS IN THE EXPERIENCE OF MEN, T. R. Glover. (Association Press, New York, 1921.) A new and simple approach to Christian theology by a study of the meaning of Jesus and his teachings to men in all times and in their deeper experiences. Refreshingly clear in thought and style.

THE ORIGIN OF PAUL'S RELIGION, J. Gresham Machen. (Macmillan Company, New York.) The Princeton professor, delivering the James Sprunt lectures at Union Theological Seminary in Virginia, is not content to take the usual line of attack in the Pauline-Johannine controversy; he examines the recent theories of Paul's theology and traces it back to the authority of Jesus. There are especially interesting discussions of contemporaneous philosophical ideas as they relate to Paul's thought.

A STUDY OF LUKE'S GOSPEL, Rollin H. Walker. (Methodist Book Concern, New

York, 1921, \$1.00 net) (S. 8-11). By a series of questions on the verses and incidents in this Gospel, the student is to be led to study the book at first-hand. Occasionally the question gives place to directions on sources of special information. Suitable for senior and adult classes.

AMOS, PROPHET OF A NEW ORDER, *Lindsay B. Longacre*. (Methodist Book Concern, New York, 1921, 75c net) (S. 8-14). Another good text-book in the "Life and Service" series designed for fairly mature persons in church-school classes, or for teacher-training classes. There are thirteen chapters, arranged each as a lesson, with the subjects treated in Amos considered in the light of men today.

MAKING THE BIBLE REAL, *Frederic B. Oxtoby*. (Fleming H. Revell, New York, 1921) (A. 7). Lectures that interest and bring the Bible, at least in some of its features, near to the concerns and interest of people today. It is no small service to bring expert knowledge to such a useful purpose.

THINKING THROUGH THE NEW TESTAMENT, *J. J. Ross*. (Fleming H. Revell, New York.) As candid a statement of the very conservative position as one could wish in its outline analysis of the books of the New Testament.

SOCIAL

THREE SOLDIERS, *John D. Passos*. (George H. Doran Co., New York, \$2.00). An untouched negative of army life as it really is. It is true that it shows the worst side, and it is precisely that side we need to know, having so long blinked at its tinsel and glamor. The book has been decried as "cruel and vulgar"; but it is describing conditions which are intensely, horribly cruel and vulgar. It is not intended for infants, but it is a vivid lesson-book which ought to help us know this hideous monster of social brutality as it really is.

PEKING, A SOCIAL SURVEY, *Sidney A. Gamble*. (George H. Doran Company, New York, \$5.00.) This is a remarkable book, not only on account of its wealth of splendid illustrations and diagrams but, more, because it presents, in fulness and detail, for the first time, so far as we know, the background of facts regarding an important Eastern city and its life. The study was conducted under the auspices of the Princeton University Center in China and The Peking Young Men's Christian Association, and the author was assisted by Mr. John Stewart Burgess. In five hundred closely packed pages we have a fine example of the city survey, with adequate attention to physical and economic facts but with due regard for all that can be factually expressed of the life aesthetic, education and religious. The illustrations are worthy of their setting, and the diagrams and graphs illuminating. From the study of the book one rises with an impression, perhaps worth all the effort, that life in Peking is human life just like our own, and the added conviction of the marvelous opportunity there.

BY-PATHS TO FORGOTTEN FOLKS, *Coe Hayne*. (Judson Press, Philadelphia, 1921, \$1.25) (Q. 9-A). Bright, informative and stirring accounts of missionary work on many parts of our remaining American frontier. The stories have human interest and portray life very much as it is "out there."

CHURCH AND THEOLOGY

INTIMATE GLIMPSES OF THE RABBI'S CAREER, *Henry Berkowitz*. (Hebrew Union College Press, Cincinnati, 1921) (Q. 1). Every minister and religious teacher will find help in reading the lectures and subsequent discussions which deal so frankly with the duties, difficulties, possibilities and problems of the work of the rabbinate, and, in so many particulars, with all professional religious service. The chapter on the work of teaching is especially illuminating.

ORIGIN AND HISTORY OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, *E. B. Sanford*. (S. S. Scrantom Co., Hartford) (Q. 1). It is fitting that one so intimately associated with the beginnings of this organization should write the story of its development. The reader gets not only a statement of the facts of organization but, also, an inside view of the forces that have worked toward real unity in the churches.

PAPERS OF THE AMERICAN SOCIETY OF CHURCH HISTORY, Second Series, Vol. VI, edited by *Frederick Wm. Loetscher*. (G. P. Putnam's Sons, New York, 1921) (W. 1).

THE DUTCH ANABAPTISTS, *H. E. Dosker*. (Judson Press, Philadelphia, 1921, \$2.00 net) (Q. 0). Here, in this book itself, is one hopeful sign, a series of lectures by a staunch Presbyterian professor of Church History published by the Baptist press. Moreover, it is a fine example of objective historical work, and it is written in a pleasing style.

THE WITHERED FIG TREE, *Edwin M. Potat*. (Judson Press, Philadelphia, 1921, \$1.00 net) (S. 13). Six chapters, dealing with the Christian use of property, so arranged as to be used by adult classes in the church school or elsewhere.

MODERN MONEY METHODS, *F. A. Agar*. (Judson Press, Philadelphia, 1921) (Q. 6). Bishop McConnell recently reminded us of the place of good ethics in the business

affairs of religion; this book reminds us that there is need to consider the religious side of the matter. It is a vigorous discussion of the use of the money of church-members with relation to the church as an institution, and its arguments are based on the concept of the God-ownership of man.

THEOLOGICAL STUDY TODAY, Addresses delivered at Seventy-Fifth Anniversary of Meadville Theological School, June 1-3, 1920. (University of Chicago Press, Chicago, 1921) (W. 1). Nine lectures delivered at the Seventy-fifth Anniversary of the Meadville Theological Seminary, on the discipline, or division of subjects in the theological course. Professor Soares deals with Religious Education taking up the special aspect of "Education in Worship."

IN HIS STEPS TODAY, C. M. Sheldon. (Fleming H. Revell Company, New York.) Brings up to the present-day problems the theme of the celebrated book "In His Steps"; but it is most significant to notice that the problems treated today are social rather than individual; they are treated in mainly discussions of the very things that most concern our total life.

HEAVEN, Edward M. Bounds. (Fleming H. Revell Company, New York.) The eschatological interest will not down, and those who would like to see the older views warmly and unreservedly stated will like this book.

THE FOUNDATIONS OF FAITH, John Kelman. (Fleming H. Revell Company, New York, 1921, \$1.50 net) (B. 6). The Cole Lectures, for 1921, at Vanderbilt University; a thoughtful and thought-provoking discussion of the bases of religion in human experience, with a mediating emphasis on the realities.

RECENT PAMPHLETS

THE RELIGIOUS NURTURE OF A LITTLE CHILD, Frederick W. Langford. (The Abingdon Press, New York, 20c.)

A LIST OF BOOKS FOR THE SOCIAL RELIGIOUS WORKER, A Hundred Dollar Library, suggested by members of the Practicum Course in Problems of Social-Religious Work, Teachers College, Columbia University. (Teachers College, Columbia University, New York, 10c.)

COMMUNITY SCHOOLS FOR WEEK-DAY RELIGIOUS INSTRUCTION, GARY, INDIANA, William Grant Seaman and Mary E. Abernethy. (Board of Religious Education, Gary, 30c.)

THE SCHOOLS OF YOUR CITY, II, School Buildings & Equipment. (Chamber of Commerce of the United States, Washington, D. C.)

THE HOME DIVISION OF THE CHURCH SCHOOL, Agnes Noyes Wiltberger. (Pilgrim Press, Boston.)

GAMES AND PLAY FOR SCHOOL MORALE, "Mel" Sheppard and Anna Vaughan. (Community Service, New York City, 25c.)

THE TEACHING OF CIVICS, John James Tigert. (Government Printing Office, Washington, D. C.)

INDUSTRIAL FACTS, Kirby Page. (George H. Doran Co., New York, 10c.)

A COMMITTEE ON RELIGION IN THE HOME—Does Every Church Need One? Mrs. M. Louise C. Hastings. (Committee on Religion in the Home, American Unitarian Association, Boston.)

THE CHILD IN THE MIDST, A Children's Pageant, Katharine Stanley Hall and Edith Nichols Fairfield. (Abingdon Press, New York, 15c.)

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Graded Social Service for the Sunday-School. By W. Norman Hutchins. \$1.00, postpaid \$1.10. A series of suggestions for concrete activities for all grades, from the kindergarten to the young people's society, which are adapted to develop social helpfulness in the religious life.

Recreation and the Church. By Herbert W. Gates. \$1.25, postpaid \$1.35. Discusses the place of recreation in human life and particularly its value in religious education and its inevitable influence upon the development of character.

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